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[10] Men can rape [have sex with] their captives/slaves [even if they are the wife of a man [enemy] still alive, even in front of them, or practice 'Azl [[withdrawing prior to climax, so there might not be a pregnancy] so they can ransom the slave back], in any manner/way they will:

[11] Muhammad gave the example of intercourse with children [like Aishah, his child bride, daughter of Abu Bakr], and thus is the model of living for the 'righteous':

[12] Muslim Men can marry up to 4 Women [including that which their right hands possess [i.e. captives and slaves], except Muhammad who could have as many as he wanted [as many as 9, some say more, 11, at one time] on top of those his right hand possessed [some say 30-61]:

[13] Muhammad married the wife [Zainab bint Jahsh] of his own adopted son [Zaid bin Haritha, a freed slave], forcing them to divorce by 'sudden' revelation:

[14] Muhammad gave the example of beating his favourite wife [A'isha], which caused her pain:

[15] Muhammad cannot save:

[16] Muhammad is to be raised to a position higher than 'Isa, even than that of everyone else in Islamic Paradise:

[01] In order to be a true Muslim, it is written for them:

Surah 33:36 (al-Hilali-Khan translation) -

“... It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error. ...”

Surah 4:65 (al-Hilali-Khan translation) -

“... But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ...”

[02] Muhammad is the Intercessor in the [Muslim] Judgment, and only for Muslims, but according to the Scriptures, Jesus is the only intercessor, for all mankind now -

Surah 33:43-44 (al-Hilali-Khan translation) -

“... [v.43] Have they taken (others) as intercessors besides Allah? Say: “Even if they have power over nothing whatever and have no intelligence?” [v.44] Say: “To Allah belongs all intercession. His is the Sovereignty of the heavens and the earth. Then to Him you shall be brought back.” ...”

Tafsir of al-Jalalayn on Surah 39:44 -

“... [39:44] Say: ‘All intercession belongs [solely] to God, that is to say, He has exclusive control over it, and so **none can intercede except with His permission**. To Him belongs the kingdom of the heavens and the earth; then to Him you will be brought back’. ...”

Surah 20:109 (al-Hilali-Khan translation) -

“... On that day no intercession shall avail, except the one for whom the Most Gracious (Allah) has given permission and whose word is acceptable to Him. ...”

Tafsir of al-Jalalayn on Surah 20:109 -

“... [20:109] **On that day intercession will not profit, anyone, except [intercession] from him whom the Compassionate One permits, that he intercede for such [a person], and whose word He approves, that is to say, because such [an intercessor] will say, ‘there is no god but God’ (lā ilāha illā’Llāh). ...”**

Sahih al-Bukhari, Volume 1, Book 3, Number 98 -

“... Narrated Abu Huraira: I said: “O Allah's Apostle! Who will be the luckiest person,

who will gain your intercession on the Day of Resurrection?” Allah's Apostle said: O Abu Huraira! “I have thought that none will ask me about it before you as I know your longing for the (learning of) Hadiths. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart “None has the right to be worshipped but Allah.” And 'Umar bin 'Abdul 'Aziz wrote to Abu Bakr bin Hazm, “Look for the knowledge of Hadith and get it written, as I am afraid that religious knowledge will vanish and the religious learned men will pass away (die). Do not accept anything save the Hadiths of the Prophet. Circulate knowledge and teach the ignorant, for knowledge does not vanish except when it is kept secretly (to oneself).” ...”

Sahih al-Bukhari, Volume 1, Book 7, Number 331 -

“... Narrated Jabir bin 'Abdullah: The Prophet said, “I have been given five things which were not given to any one else before me.

1. Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey.
2. The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum, therefore anyone of my followers can pray wherever the time of a prayer is due.
3. The booty has been made Halal (lawful) for me yet it was not lawful for anyone else before me.

4. I have been given the right of intercession (on the Day of Resurrection).

5. Every Prophet used to be sent to his nation only but I have been sent to all mankind.” ...”

Sahih al-Bukhari, Volume 1, Book 11, Number 588 -

“... Narrated Jabir bin 'Abdullah: Allah's Apostle said, “Whoever after listening to the Adhan says, 'Allahumma Rabba hadhihi-d-da' watit-tammati was-salatil qa'imati, ati Muhammadan al-wasilata wal-fadilata, wab' athhu maqaman mahmudan-il-ladhi wa' adtahu (O Allah! Lord of this perfect call (of not ascribing partners to You) and of the regular prayer which is going to be established! Kindly **give Muhammad the right of intercession and superiority and send him (on the Day of Judgment)** to the best and the highest place in Paradise which You promised him)', **then intercession for me will be permitted for him on the Day of Resurrection)**.” ...”

Sahih al-Bukhari, Volume 2, Book 24, Number 485 -

“... Narrated Abu Huraira: **The Prophet said, “(On the Day of Resurrection)** camels will come to their owner in the best state of health they have ever had (in the world), and if he had not paid their Zakat (in the world) then they would tread him with their feet; and similarly, sheep will come to their owner in the best state of health they have ever had in the world, and if he had not paid their Zakat, then they would tread him with their

hooves and would butt him with their horns.” The Prophet added, “One of their rights is that they should be milked while water is kept in front of them.” The Prophet added, “I do not want anyone **of you to come to me on the Day of Resurrection**, carrying over his neck a sheep that will be bleating. Such a person will (then) say, '**O Muhammad! (please intercede for me)**.' I will say to him, 'I can't help you, for I conveyed Allah's Message to you.' Similarly, I do not want anyone of you to come to me carrying over his neck a camel that will be grunting. Such a person (then) will say “**O Muhammad! (please intercede for me).**” I will say to him, “I can't help you for I conveyed Allah's message to you.” ...”

Sahih al-Bukhari, Volume 2, Book 24, Number 553 -

“... Narrated 'Abdullah bin 'Umar: The Prophet said, “A man keeps on asking others for something till he comes on the Day of Resurrection without any piece of flesh on his face.” The Prophet added, “On the Day of Resurrection, the Sun will come near (to, the people) to such an extent that the sweat will reach up to the middle of the ears, so, when all the people are in that state, they will ask Adam for help, and then Moses, and then Muhammad (p.b.u.h).” The sub-narrator added, “**Muhammad will intercede with Allah to judge amongst the people. He will proceed on till he will hold the ring of the door (of Paradise) and then Allah will exalt him to Maqam Mahmud (the privilege of intercession, etc.). And all the people of the gathering will send their praises to Allah.**” ...”

Sahih al-Bukhari, Volume 4, Book 52, Number 307 -

“... Narrated Abu Huraira: The Prophet got up amongst us and mentioned Al Ghulul, emphasized its magnitude and declared that it was a great sin saying, “Don't commit Ghulul for I should not like to see anyone amongst you **on the Day of Ressurrection**, carrying over his neck a sheep that will be bleating, or carrying over his neck a horse that will be neighing. Such a man will be saying: '**O Allah's Apostle! Intercede with Allah for me,**' and I will reply, 'I can't help you, for I have conveyed Allah's Message to you Nor should I like to see a man carrying over his neck, a camel that will be grunting. Such a man will say, '**O Allah's Apostle! Intercede with Allah for me,** and I will say, 'I can't help you for I have conveyed Allah's Message to you,' or one carrying over his neck gold and silver and saying, '**O Allah's Apostle! Intercede with Allah for me,**' and I will say, 'I can't help you for I have conveyed Allah's Message to you,' or one carrying clothes that will be fluttering, and the man will say, '**O Allah's Apostle! Intercede with Allah for me.**' And I will say, 'I can't help you, for I have conveyed Allah's Message to you.’ ...”

Sahih al-Bukhari, Volume 4, Book 55, Number 556 -

“... Narrated Abu Huraira: We were **in the company of the Prophet** at a banquet and a cooked (mutton) forearm was set before him, and he used to like it. He ate a morsel of it and said, “**I will be the chief of all the people on the Day of Resurrection.** Do you know how Allah will gather all the first and the last (people) in one level place where an observer will be able to see (all) of them and they will be able to hear the announcer, and the sun will come near to them. Some People will say: Don't you see, in what condition you are and the state to which you have reached? Why don't you look for a person who

can intercede for you with your Lord? Some people will say: Appeal to your father, Adam.' They will go to him and say: 'O Adam! You are the father of all mankind, and Allah created you with His Own Hands, and ordered the angels to prostrate for you, and made you live in Paradise. Will you not intercede for us with your Lord? Don't you see in what (miserable) state we are, and to what condition we have reached?' On that Adam will reply, 'My Lord is so angry as He has never been before and will never be in the future; (besides), He forbade me (to eat from) the tree, but I disobeyed (Him), (I am worried about) myself! Myself! Go to somebody else; go to Noah.' They will go to Noah and say; 'O Noah! You are the first amongst the messengers of Allah to the people of the earth, and Allah named you a thankful slave. Don't you see in what a (miserable) state we are and to what condition we have reached? Will you not intercede for us with your Lord? Noah will reply: 'Today my Lord has become so angry as he had never been before and will never be in the future Myself! Myself! **Go to the Prophet (Muhammad). The people will come to me, and I will prostrate myself underneath Allah's Throne. Then I will be addressed: 'O Muhammad! Raise your head; intercede, for your intercession will be accepted, and ask (for anything), for you will be given.' ...**

Sahih al-Bukhari, Volume 8, Book 75, Number 317e -

“... Narrated Abu Huraira: **Allah's Apostle said**, “For every prophet there is one (special invocation (that will not be rejected) with which he appeals (to Allah), and **I want to keep such an invocation for interceding for my followers in the Hereafter.**” ...”

Sahih al-Bukhari, Volume 8, Book 75, Number 317o -

“... Narrated Anas: that **the Prophet said**, “For every prophet there is an invocation that surely will be responded by Allah,” (or said), “For every prophet there was an invocation with which he appealed to Allah, and his invocation was accepted (in his lifetime), but **I kept my (this special) invocation to intercede for my followers on the Day of Resurrection.**” ...”

Sahih al-Bukhari, Volume 8, Book 76, Number 570 -

“... Narrated Anas: Allah's Apostle said, “Allah will gather all the people on the Day of Resurrection and they will say, 'Let us request someone to intercede for us with our Lord so that He may relieve us from this place of ours.' Then they will go to Adam and say, 'You are the one whom Allah created with His Own Hands, and breathed in you of His soul, and ordered the angels to prostrate to you; so please intercede for us with our Lord.' Adam will reply, 'I am not fit for this undertaking, and will remember his sin, and will say, 'Go to Noah, the first Apostle sent by Allah' They will go to him and he will say, 'I am not fit for this undertaking', and will remember his sin and say, 'Go to Abraham whom Allah took as a Khalil. They will go to him (and request similarly). He will reply, 'I am not fit for this undertaking,' and will remember his sin and say, 'Go to Moses to whom Allah spoke directly.' They will go to Moses and he will say, 'I am not fit for this undertaking,' and will remember his sin and say, 'Go to Jesus.' They will go to him, and he will say, 'I am not fit for this undertaking, **go to Muhammad as Allah has forgiven his past and future sins.**' **They will come to me and I will ask my Lord's permission,**

and when I see Him, I will fall down in prostration to Him, and He will leave me in that state as long as (He) Allah will, and then I will be addressed. 'Raise up your head (O Muhammad)! Ask, and your request will be granted, and say, and your saying will be listened to; intercede, and your intercession will be accepted.' Then I will raise my head, and I will glorify and praise my Lord with a saying (i.e. invocation) He will teach me, and then I will intercede, Allah will fix a limit for me (i.e., certain type of people for whom I may intercede), and I will take them out of the (Hell) Fire and let them enter Paradise. Then I will come back (to Allah) and fall in prostration, and will do the same for the third and fourth times till no-one remains in the (Hell) Fire except those whom the Qur'an has imprisoned therein." (The sub-narrator, Qatada used to say at that point, "...those upon whom eternity (in Hell) has been imposed.") (See Hadith No. 3, Vol 6). ..."

Sahih al-Bukhari, Volume 8, Book 76, Number 571 -

"... Narrated 'Imran bin Husain: **The Prophet said, "Some people will be taken out of the Fire through the intercession of Muhammad they will enter Paradise and will be called Al-Jahannamiyin (the Hell Fire people)." ...**"

Sahih al-Bukhari, Volume 8, Book 76, Number 574 -

"... Narrated Abu Huraira: I said, "**O Allah's Apostle!** Who will be the luckiest person who will gain **your intercession** on the Day of Resurrection?" The Prophet said, "O Abu Huraira! I have thought that none will ask me about this Hadith before you, as I know your longing for the (learning of) Hadiths. The luckiest person who will have **my intercession** on the Day of Resurrection will be the one who said, 'None has the right to be worshipped but Allah,' sincerely from the bottom of his heart." ..."

Sahih al-Bukhari, Volume 9, Book 93, Number 507 -

"... Narrated Anas: The Prophet said, "Allah will gather the believers on the Day of Resurrection in the same way (as they are gathered in this life), and they will say, 'Let us ask **someone to intercede for us** with our Lord that He may relieve us from this place of ours.' Then they will go to Adam and say, 'O Adam! Don't you see the people (people's condition)? Allah created you with His Own Hands and ordered His angels to prostrate before you, and taught you the names of all the things. Please intercede for us with our Lord so that He may relieve us from this place of ours.' Adam will say, 'I am not fit for this undertaking' and mention to them the mistakes he had committed, and add, "But you'd better go to Noah as he was the first Apostle sent by Allah to the people of the Earth.' They will go to Noah who will reply, 'I am not fit for this undertaking,' and mention the mistake which he made, and add, 'But you'd better go to Abraham, Khalil Ar-Rahman.' They will go to Abraham who will reply, 'I am not fit for this undertaking,' and mention to them the mistakes he made, and add, 'But you'd better go to Moses, a slave whom Allah gave the Torah and to whom He spoke directly' They will go to Moses who will reply, 'I am not fit for this undertaking,' and mention to them the mistakes he made, and add, 'You'd better go to Jesus, Allah's slave and His Apostle and His Word (Be: And it was) and a soul created by Him.' They will go to Jesus who will say, 'I am not fit for this undertaking, **but you'd better go to Muhammad whose sins of the past and the future had been forgiven (by Allah).**' So they will come to me and I will ask

the permission of my Lord, and I will be permitted (to present myself) before Him. When I see my Lord, I will fall down in (prostration) before Him and He will leave me (in prostration) as long as He wishes, and then it will be said to me, 'O Muhammad! Raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then raise my head and praise my Lord with certain praises which He has taught me, and then I will intercede. Allah will allow me to intercede (for a certain kind of people) and will fix a limit whom I will admit into Paradise. I will come back again, and when I see my Lord (again), I will fall down in prostration before Him, and He will leave me (in prostration) as long as He wishes, and then He will say, 'O Muhammad! Raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then praise my Lord with certain praises which He has taught me, and then I will intercede. Allah will allow me to intercede (for a certain kind of people) and will fix a limit to whom I will admit into Paradise, I will return again, and when I see my Lord, I will fall down (in prostration) and He will leave me (in prostration) as long as He wishes, and then He will say, 'O Muhammad! Raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then praise my Lord with certain praises which He has taught me, and then I will intercede. Allah will allow me to intercede (for a certain kind of people) and will fix a limit to whom I will admit into Paradise. I will come back and say, 'O my Lord! None remains in Hell (Fire) but those whom Qur'an has imprisoned therein and for whom eternity in Hell (Fire) has become inevitable.'" The Prophet added, "There will come out of Hell (Fire) everyone who says: 'La ilaha illal-lah,' and has in his heart good equal to the weight of a barley grain. Then there will come out of Hell (Fire) everyone who says: 'La ilaha illal-lah,' and has in his heart good equal to the weight of a wheat grain. Then there will come out of Hell (Fire) everyone who says: 'La ilaha illal-lah,' and has in his heart good equal to the weight of an atom (or a smallest ant)." ..."

Sahih al-Bukhari, Volume 9, Book 93, Number 532s -

"... Narrated Abu Sa'id Al-Khudri: We said, "O Allah's Apostle! Shall we see our Lord on the Day of Resurrection?" He said, "Do you have any difficulty in seeing the sun and the moon when the sky is clear?" We said, "No." He said, "So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky)." The Prophet then said, "Somebody will then announce, 'Let every nation follow what they used to worship.' So the companions of the cross will go with their cross, and the idolators (will go) with their idols, and the companions of every god (false deities) (will go) with their god, till there remain those who used to worship Allah, both the obedient ones and the mischievous ones, and some of the people of the Scripture. Then Hell will be presented to them as if it were a mirage. Then it will be said to the Jews, "What did you use to worship?" They will reply, 'We used to worship Ezra, the son of Allah.' It will be said to them, 'You are liars, for Allah has neither a wife nor a son. What do you want (now)?' They will reply, 'We want You to provide us with water.' Then it will be said to them 'Drink,' and they will fall down in Hell (instead). Then it will be said to the Christians, 'What did you use to worship?' They will reply, 'We used to worship Messiah, the son of Allah.' It will be said, 'You are liars, for Allah has neither a

wife nor a son. What: do you want (now)?' They will say, 'We want You to provide us with water.' It will be said to them, 'Drink,' and they will fall down in Hell (instead). When there remain only those who used to worship Allah (Alone), both the obedient ones and the mischievous ones, it will be said to them, 'What keeps you here when all the people have gone?' They will say, 'We parted with them (in the world) when we were in greater need of them than we are today, we heard the call of one proclaiming, 'Let every nation follow what they used to worship,' and now we are waiting for our Lord.' Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are not our Lord.' And none will speak: to Him then but the Prophets, and then it will be said to them, 'Do you know any sign by which you can recognize Him?' They will say, 'The Shin,' and so Allah will then uncover His Shin whereupon every believer will prostrate before Him and there will remain those who used to prostrate before Him just for showing off and for gaining good reputation. These people will try to prostrate but their backs will be rigid like one piece of a wood (and they will not be able to prostrate). Then the bridge will be laid across Hell." We, the companions of the Prophet said, "O Allah's Apostle! What is the bridge?' He said, "It is a slippery (bridge) on which there are clamps and (Hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called As-Sa'dan. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, a strong wind, fast horses or she-camels. So some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire). The last person will cross by being dragged (over the bridge)." The Prophet said, "You (Muslims) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in interceding with Almighty for their (Muslim) brothers on that Day, when they see themselves safe. They will say, 'O Allah! (Save) our brothers (for they) used to pray with us, fast with us and also do good deeds with us.' Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one (gold) Dinar.' Allah will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So they will take out those whom they will recognize and then they will return, and Allah will say (to them), 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one half Dinar.' They will take out whomever they will recognize and return, and then Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of an atom (or a smallest ant), and so they will take out all those whom they will recognize." Abu Sa'id said: If you do not believe me then read the Holy Verse: – 'Surely! Allah wrongs not even of the weight of an atom (or a smallest ant) but if there is any good (done) He doubles it.' (4.40) The Prophet added, "Then the prophets and Angels and the believers will intercede, and (last of all) the Almighty (Allah) will say, 'Now remains My Intercession. He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the water of life. They will grow on its banks, as a seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of the River of Life) like pearls, and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say, 'These are the people emancipated by the Beneficent. He has admitted them into Paradise without them having done any good deeds and without sending forth any

good (for themselves).' Then it will be said to them, 'For you is what you have seen and its equivalent as well.'" ..."

Sahih al-Bukhari, Volume 9, Book 93, Number 532v -

“... Narrated Anas: The Prophet said, “The believers will be kept (waiting) on the Day of Resurrection so long that they will become worried and say, “Let us ask **somebody to intercede for us** with our Lord so that He may relieve us from our place. Then they will go to Adam and say, 'You are Adam, the father of the people. Allah created you with His Own Hand and made you reside in His Paradise and ordered His angels to prostrate before you, and taught you the names of all things will you intercede for us with your Lord so that He may relieve us from this place of ours? Adam will say, 'I am not fit for this undertaking.' He will mention his mistakes he had committed, i.e., his eating off the tree though he had been forbidden to do so. He will add, 'Go to Noah, the first prophet sent by Allah to the people of the Earth.' The people will go to Noah who will say, 'I am not fit for this undertaking' He will mention his mistake which he had done, i.e., his asking his Lord without knowledge.' He will say (to them), 'Go to Abraham, Khalil Ar-Rahman.' They will go to Abraham who will say, 'I am not fit for this undertaking. He would mention three words by which he told a lie, and say (to them). 'Go to Moses, a slave whom Allah gave the Torah and spoke to, directly and brought near Him, for conversation.' They will go to Moses who will say, 'I am not fit for this undertaking. He will mention his mistake he made, i.e., killing a person, and will say (to them), 'Go to Jesus, Allah's slave and His Apostle, and a soul created by Him and His Word.' (Be: And it was.) They will go to Jesus who will say, 'I am not fit for this undertaking but **you'd better go to Muhammad the slave whose past and future sins have been forgiven by Allah.**' **So they will come to me, and I will ask my Lord's permission to enter His House and then I will be permitted. When I see Him I will fall down in prostration before Him, and He will leave me (in prostration) as long as He will, and then He will say, 'O Muhammad, lift up your head and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask (for anything) for it will be granted.'** Then I will raise my head and glorify my Lord with certain praises which He has taught me. Allah will put a limit for me (to intercede for a certain type of people) I will take them out and make them enter Paradise.” (Qatada said: I heard Anas saying that), the Prophet said, “**I will go out and take them out of Hell (Fire) and let them enter Paradise, and then I will return and ask my Lord for permission to enter His House and I will be permitted. When I will see Him I will fall down in prostration before Him and He will leave me in prostration as long as He will let me (in that state), and then He will say, 'O Muhammad, raise your head and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask, your request will be granted.'**” The Prophet added, “**So I will raise my head and glorify and praise Him as He has taught me. Then I will intercede and He will put a limit for me (to intercede for a certain type of people). I will take them out and let them enter Paradise.**” (Qatada added: I heard Anas saying that) the Prophet said, ‘**I will go out and take them out of Hell (Fire) and let them enter Paradise, and I will return for the third time and will ask my Lord for permission to enter His house, and I will be allowed to enter. When I see Him, I will fall down in prostration before Him, and will remain in prostration as long as He will, and then He will say, 'Raise your head, O Muhammad, and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask, for**

your request will be granted.' So I will raise my head and praise Allah as He has taught me and then I will intercede and He will put a limit for me (to intercede for a certain type of people). I will take them out and let them enter Paradise.” (Qatada said: I heard Anas saying that) the Prophet said, “So I will go out and take them out of Hell (Fire) and let them enter Paradise, till none will remain in the Fire except those whom Quran will imprison (i.e., those who are destined for eternal life in the fire).” The narrator then recited the Verse:-- “It may be that your Lord will raise you to a Station of Praise and Glory.” (17.79) The narrator added: This is the Station of Praise and Glory which Allah has promised to your Prophet. ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 600 -

“... Narrated Anas: I heard **the Prophet saying**, "On the Day of Resurrection **I will intercede** and say, “O my Lord! Admit into Paradise (even) those who have faith equal to a mustard seed in their hearts.” Such people will enter Paradise, and then I will say, “O (Allah) admit into Paradise (even) those who have the least amount of faith in their hearts.” Anas then said: As if I were just now looking at the fingers of Allah's Apostle. ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 601 -

“... Narrated Ma'bad bin Hilal Al'Anzi: We, i.e., some people from Basra gathered and went to Anas bin Malik, and we went in company with Thabit Al-Bunnani so that he might ask him about the Hadith of Intercession on our behalf. Behold, Anas was in his palace, and our arrival coincided with his Duha prayer. We asked permission to enter and he admitted us while he was sitting on his bed. We said to Thabit, “Do not ask him about anything else first but the Hadith of Intercession.” He said, “O Abu Hamza! There are your brethren from Basra coming to ask you about the Hadith of Intercession.” Anas then said, “Muhammad talked to us saying, 'On the Day of Resurrection the people will surge with each other like waves, and then they will come to Adam and say, 'Please intercede for us with your Lord.' He will say, 'I am not fit for that but you'd better go to Abraham as he is the Khalil of the Beneficent.' They will go to Abraham and he will say, 'I am not fit for that, but you'd better go to Moses as he is the one to whom Allah spoke directly.' So they will go to Moses and he will say, 'I am not fit for that, but you'd better go to Jesus as he is a soul created by Allah and His Word.' (Be: And it was) they will go to Jesus and he will say, 'I am not fit for that, but **you'd better go to Muhammad.**' **They would come to me and I would say, 'I am for that.'** Then I will ask for my Lord's permission, and it will be given, and then He will inspire me to praise Him with such praises as I do not know now. So I will praise Him with those praises and will fall down, prostrate before Him. Then it will be said, 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for your will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers! My followers!' And then it will be said, 'Go and take out of Hell (Fire) all those who have faith in their hearts, equal to the weight of a barley grain.' I will go and do so and return to praise Him with the same praises, and fall down (prostrate) before Him. Then it will be said, 'O Muhammad, raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers! My followers!' It will be said, 'Go and take out of it all those who

have faith in their hearts equal to the weight of a small ant or a mustard seed.' I will go and do so and return to praise Him with the same praises, and fall down in prostration before Him. It will be said, 'O, Muhammad, raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers!' Then He will say, 'Go and take out (all those) in whose hearts there is faith even to the lightest, lightest mustard seed. (Take them) out of the Fire.' I will go and do so.'" When we left Anas, I said to some of my companions, "Let's pass by Al-Hasan who is hiding himself in the house of Abi Khalifa and request him to tell us what Anas bin Malik has told us." So we went to him and we greeted him and he admitted us. We said to him, "O Abu Said! We came to you from your brother Anas Bin Malik and he related to us a Hadith about the intercession the like of which I have never heard." He said, "What is that?" Then we told him of the Hadith and said, "He stopped at this point (of the Hadith)." He said, "What then?" We said, "He did not add anything to that." He said, Anas related the Hadith to me twenty years ago when he was a young fellow. I don't know whether he forgot or if he did not like to let you depend on what he might have said." We said, "O Abu Said ! Let us know that." He smiled and said, "Man was created hasty. I did not mention that, but that I wanted to inform you of it. **Anas told me the same as he told you and said that the Prophet added, 'I then return for a fourth time and praise Him similarly and prostrate before Him the same as he 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted .' I will say, 'O Lord, allow me to intercede for whoever said, 'None has the right to be worshiped except Allah.' Then Allah will say, 'By my Power, and my Majesty, and by My Supremacy, and by My Greatness, I will take out of Hell (Fire) whoever said: 'None has the right to be worshipped except Allah.'"** ..."

Sahih Muslim, Book 001, Chapter 81, Number 0352 -

"... Abu Sa'id al-Khudri reported: Some people during the lifetime of the Messenger of Allah (may peace be upon him) said: Messenger of Allah! shall we see our Lord on the Day of Resurrection? The Messenger of Allah (may peace be upon him) said: Yes, and added: Do you feel any trouble in seeing the sun at noon with no cloud over it, and do you feel trouble in seeing the moon (open) in the full moonlit night with no cloud over it? They said: No, Messenger of Allah! He (the Holy Prophet) said: You will not feel any trouble in seeing Allah on the Day of Resurrection any more than you do in seeing any one of them. When the Day of Resurrection comes a Mu'adhdhin (a proclaimer) would proclaim: Let every people follow what they used to worship. Then all who worshipped idols and stones besides Allah would fall into the Fire, till only the righteous and the vicious and some of the people of the Book who worshipped Allah are left. Then the Jews would be summoned, and it would be said to them: What did you worship? They will say: We worshipped 'Uzair, son of Allah. It would be said to them: You tell a lie; Allah had never had a spouse or a son. What do you want now? They would say: We feel thirsty, O our Lord! Quench our thirst. They would be directed (to a certain direction) and asked: Why don't you go there to drink water? Then they would be pushed towards the Fire (and they would find to their great dismay that) it was but a mirage (and the raging flames of fire) would be consuming one another, and they would fall into the Fire. Then the Christians would be summoned and it would be said to them: What did you worship? They would say: We worshipped Jesus, son of Allah. It would be said to

them: You tell a lie; Allah did not take for Himself either a spouse or a son. Then it would be said to them: What do you want? They would say: Thirsty we are, O our Lord! Quench our thirst. They would be directed (to a certain direction) and asked: Why don't you go there to get water? But they would be pushed and gathered together towards the Hell, which was like a mirage to them, and the flames would consume one another. They would fall Into the Fire, till no one is left except he who worshipped Allah, be he pious or sinful. The Lord of the Universe, Glorified and Exalted, would come to them in a form recognisable to them and say; What are you looking for? Every people follow that which they worshipped. They would say: Our Lord, we kept ourselves separate from the people in the world, though we felt great need of them; we, however, did not associate ourselves with them. He would say: I am your Lord. They would say: We take refuge with Allah from thee and do not associate anything with Allah. They would repeat it twice or thrice, till some of them would be about to return. It would be said: Is there any sign between you and Him by which you will recognise Him? They would say: Yes. and the things would be laid bare. Those who used to prostrate themselves before God of their own accord would be permitted by God to prostrate themselves. But there would remain none who used to prostrate out of fear (of people) and ostentation but Allah would make his back as one piece, and whenever he would attempt to prostrate he would fall on his back. Then they would raise their heads and He would assume the Form in which they had seen Him the first time and would say: I am your Lord. They would say: Thou art our Lord. Then the bridge would be set up over the Hell and intercession would be allowed and they will say: O God, keep safe, keep safe. It was asked: Messenger of Allah, what is this bridge? He said: The void in which one Is likely to slip. There would be hooks, tongs, spits like the thorn that is found in Najd and is known as Sa'dan. The believers would then pass over within the twinkling of an eye, like lightning, like wind, like a bird, like the finest horses and camels. Some will escape and be safe, some will be lacerated and let go, and some will be pushed into the fire of Hell till the believers will find rescue from the Fire. By One in Whose hand is my life, there will be none among you more eager to claim a right than the believers on the Day of Resurrection for (saying their) brethren in the Fire who would say: O our Lord, they were fasting along with us, and praying and performing pilgrimage. It will be said to them: Take out those whom you recognise. Then their persons would be forbidden to the Fire; and they would take out a large number of people who had been overtaken by Fire up to the middle of the shank or up to the knees. They would then say: O our Lord I not one of those about whom Thou didst give us command remains in it. He will then say: Go back and bring out those in whose hearts you find good of the weight of a dinar Then they will take out a large number of people. Then they would say: O our Lord! we have not left anyone about whom You commanded us. He will then say: Go back and bring out those in whose hearts you find as much as half a dinar of good. Then they will take out a large number of people, and would say: O our Lord! not one of those about whom Thou commanded us we have left in it. Then He would say: Go back and in whose heart you find good to the weight of a particle bring him out. They would bring out a large number of people, and would then say: O our Lord, now we have not left anyone in it (Hell) having any good in him. Abu Sa'id Khudri said: If you don't testify me in this hadith, then recite if you like: " Surely Allah wrongs not the weight of an atom; and if it is a good deed. He multiplies it and gives from Himself a great reward" (al-Qur'an, iv. 40). Then Allah, Exalted and Great, would say: The angels have interceded, the apostles have interceded and the believers have interceded, and no one remains (to grant pardon) but the Most Merciful of the mercifuls. He will then take a handful from Fire and bring out

from it people who never did any good and who had been turned into charcoal, and will cast them into a river called the river of life, on the outskirts of Paradise. They will come out as a seed comes cut from the silt carried by flood. You see it near the stone or near the tree. That which is exposed to the sun is yellowish or greenish and which is under the shade is white. They said: Messenger of Allah! it seems as if you had been tending a flock in the jungle. He (the Holy Prophet) said: They will come forth like pearls with seals on their necks. The inhabitants of Paradise would recognise them (and say): Those are who have been set free by the Compassionate One. Who has admitted them into Paradise without any (good) deed that they did or any good that they sent in advance. Then He would say: Enter the Paradise; whatever you see in it is yours. They would say: O Lord, Thou hast bestowed upon us (favours) which Thou didst not bestow upon anyone else in the world. He would say: There is with Me (a favour) for you better than this. They would say: O our Lord! which thing is better than this? He would say: It is My pleasure. I will never be angry with you after this. ...”

Sahih Muslim, Book 001, Chapter 82, Number 0361 -

“... Ibn Mas'ud reported: Verily the Messenger of Allah said: The last to enter Paradise would be a man who would walk once and stumble once and be burnt by the Fire once. Then when he gets beyond it, he will turn to it and say: Blessed is He Who has saved me from thee. Allah has given me something He has not given to any one of those in earlier or later times. Then a tree would be raised up for him and he will say: O my Lord I bring me near this tree so that I may take shelter in its shade and drink of its water. Allah, the Exalted and Great, would say: O son of Adam, if I grant you this, you will ask Me for something else. He would say: No, my Lord. And he would promise Him that he would not ask for anything else. His Lord would excuse him because He sees what he cannot help desiring; so He would bring him near it, and he would take shelter in its shade and drink of its water. Afterwards a tree more beautiful than the first would be raised up before him and he would say: O my Lord! Bring me near this tree in order that I may drink of its water and take shelter in its shade and I shall not ask Thee for anything else. He (Allah) would say: O son of Adam, if I bring you near it you may ask me for something else. He would promise Him that he would not ask for anything else. His Lord will excuse him because He would see something he cannot help desiring. So He would bring him near it and he would enjoy its shade and drink its water. Then a tree would be raised up for him at the gate of the Paradise, more beautiful than the first two. He would say: O my Lord! bring me near this (tree) so that I may enjoy its shade and drink from its water. I shall not ask Thee for anything else. He (Allah) would say: O son of Adam! did you not promise Me that you would not ask Me anything else? He would say: Yes, my Lord, but I shall not ask Thee for anything else. His Lord would excuse him for He sees something the temptation of which he could not resist. He (Allah) would bring him near to it, and when He would bring him near it he would hear the voices of the inhabitants of the Paradise. He would say: O my Lord! admit me to it. He (Allah) would say: O son of Adam, what will bring an end to your requests to Me? Will it please you if I give you the whole world and a like one along with it? He will say: O my Lord! art Thou mocking at me, though Thou art the Lord of the worlds? Ibn Mas'ud laughed and asked (the hearers): Why don't you ask me what I am laughing at. They (then) said: Why do you laugh? He said: It is in this way that the Messenger of Allah (may peace be upon him) laughed. They (the companions of the Holy Prophet) asked: Why do you laugh, Messenger of Allah? He said: On account of the laugh of the Lord of the universe,

when he desires of Paradise) said Thou mocking at me though Thou art the Lord of the worlds? He would say: I am not mocking at you, but I have power to do whatever I will. ...”

Sahih Muslim, Book 001, Chapter 83, Number 0367 -

“... It is reported on the authority of Abu Zubair that he heard from Jabir b 'Abdullah, who was asked about the arrival (of people on the Day of Resurrection). He said. We would come on the Day of Resurrection like this, like this, and see, carefully. that which concerns “elevated people”. He (the narrator) said: Then the people would be summoned along with their idols whom they worshipped, one after another. Then our Lord would come to us and say: Whom are you waiting for? They would say: We are waiting for our Lord. He would say: I am your Lord. They would say: (We are not sure) till we gaze at Thee, and He would manifest Himself to them smilingly, and would go along with them and they would follow Him; and every person, whether a hypocrite or a believer, would be endowed with a light, and there would be spikes and hooks on the bridge of the Hell, which would catch hold of those whom Allah willed. Then the light of the hypocrites would be extinguished, and the believers would secure salvation. and the first group to achieve it would comprise seventy thousand men who would have the brightness of full moon on their faces, and they would not be called to account. Then the people immediately following them would have their faces as the brightest stars in the heaven. This is how (the groups would follow one after another). Then the stage of intercession would come, and they (who are permitted to intercede) would intercede, till he who had declared: “There is no god but Allah” and had in his heart virtue of the weight of a barley grain would come out of the Fire. They would be then brought in the courtyard of Paradise and the inhabitants of Paradise would begin to sprinkle water over them till they would sprout like the sprouting of a thing in flood water, and their burns would disappear. They would ask their Lord till they would be granted (the bounties) of the world and with it ten more besides it. ...”

Sahih Muslim, Book 001, Chapter 83, Number 0371 -

“... Yazid al-Faqir said: This view of the Khwarij (i. e. those who commit major sins and would be eternally doomed to Hell) had obsessed me, and we set out in a large group intending to perform the hajj and then going to the people (for the propagation of the views of the Khwarij). He (the narrator) said: We happened to past by Medina and found there Jabir b. 'Abdullah sitting near a column narrating to the people (the ahadith of) the Holy Prophet (may peace be upon him). When he mentioned the inhabitants of Hell, I said: O companion of the Messenger of Allah what is this that thou narrateth, whereas Allah sayeth: “Verily whomsoever Thou shall commit to the Fire, Thou indeed humillateth him” (al-Qur'an, iii. 192) ; and “All those who endeavoured to get out of that would be thrown back into it” (al-Qur'an, xxxi i. 20)? So what is it that you say? He said: Have you read the Qur'an? I said: Yes. He said: **Have you heard about' the (exalted) position of Muhammad (may peace be upon him), i. e. to which Allah would raise, him? I said: Yes. He said: Verily the position of Muhammad (may peace be upon him) is that of great glory and that is by which Allah would bring out whomsoever He would wish to bring out.** He then described the Path (the Bridge) and the passing of the people over it, and said: I am afraid I may not have remembered (other things) but this much is still in my memory that people would come out of the

Hell after having gone into it, and he said: They would come out of it as if they were the wood of the ebony tree. He (the narrator said: They would enter a river, one of the rivers of Paradise, and would bathe in it, and then come out as if they were (white like) paper. We then turned back and said: Woe be upon you! How can this old man tell a lie against the Messenger of Allah (may peace be upon him)? We turned back (from the views of the Khwarij), and by God every one of us abandoned this (band of Khwarij) except one man. A similar statement has been made by Abu Nu'aim. ...”

Sahih Muslim, Book 001, Chapter 83, Number 0373 -

“... Anas b Malik reported: The Messenger of Allah (may peace be upon him) said: Allah would gather people on the Day of Resurrection and they would be concerned about it, and Ibn Ubaid said. They would get a Divine inspiration about it, and would say: If we could seek intercession with our Lord, we may be relieved from this predicament of ours. He (the Holy Prophet) said: They would come to Adam and say, Thou art Adam, the father of mankind. Allah created thee with His own hand and breathed unto thee of His Spirit and commanded the angels and they prostrated before thee. So intercede for us with thy Lords, that He may relieve us from this position of ours. He would say: I am not in a position to do this, and would recall his error, and would fight shy of his Lord on account of that; go to Noah the first messenger (after me) sent by Allah. He (the Holy Prophet) said: So they would come to Noah (peace be upon him). He would say: I am not in a position to do that for you, and recall his fault which he had committed, and would fight shy of his Lord on account of that, (and would say): You better go to Ibrahim (peace be upon him) whom Allah took for a friend. They would come to Ibrahim (peace be upon him) and he would say: I am not in a position to do that for you, and would recall his fault that he had committed and would, therefore, fight shy of his Lord on that account (and would say): You better go to Moses (peace be upon him) with whom Allah conversed and conferred Torah upon him. He (the Holy Prophet) said: So they would come to Moses (peace be upon him) He would say: I am not in a position to do that for you, and would recall his fault that he had committed and would fight shy of his Lord on account of that (and would say): You better go to Jesus, the Spirit of Allah and His word He would say: I am not in a position to do that for you; **you better go to Muhammad (may peace be upon him), a servant whose former and later sins have been forgiven. He (the narrator) said: The Messenger or Allah (may peace be upon him) observed: So they would come to me and I would ask the permission of my Lord and it would be granted to me, and when I would see Him, I would fall down in prostration, and He (Allah) would leave me thus as long as He would wish, and then it would be said: O Muhammad, raise your head, say and you would be heard; ask and it would be granted; intercede and intercession would be accepted. Then I would raise my head and extol my Lord with the praise which my Lord would teach me. I shall then intercede, but a limit would be set for me I would bring them out from the Fire and make them enter Paradise (according to the limit). I shall return then and fall down in prostration and Allah would leave me (in that position) as long as He would wish to leave me it would be said: Rise, O Muhammad, say and you would be heard; ask and it would be conferred; intercede and intercession would be granted. I would raise my head and extol my Lord with praise that He would teach me. I would then intercede and a limit would be set for me. I would bring them out of the Fire (of Hell) and make them enter Paradise. He (the narrator) said: I do not remember whether he (the Holy Prophet) said at the**

third time or at the fourth time: O my Lord, none has been left in the Fire, but this restrained by the Holy Qur'an, i e. those who were eternally doomed. Ibn Ubaid said in a narration: Qatada observed: whose everlasting stay was imperative". ..."

Sahih Muslim, Book 001, Chapter 83, Number 0374 -

"... Anas reported: The Messenger of Allah (may peace be upon him) said: The believers would gather on the Day of Resurrection, and they would be concerned about it, or would be made mindful of it (i. e. the trouble for it), (and the remaining part of the hadith would be narrated) like the one transmitted by Abu Uwana, and he said in the hadith: Then I would come for the fourth time, or I would return the fourth time, and would say: O my Lord, no one has been left but he whom the Holy Qur'an has restrained. ..."

Sahih Muslim, Book 001, Chapter 83, Number 0375 -

"... Anas b. Malik reported: The Prophet of Allah (may peace be, upon him) said: Allah will gather the believers on the Day of Resurrection and they would be made mindful of it; and the rest (of the hadith) is like the one narrated above; and then he mentioned the fourth time: And I (the Holy Prophet) would say: O my Lord, no one is left in the Fire except he whom the Qur'an has restrained, i e. eternally doomed. ..."

Sahih Muslim, Book 001, Chapter 83, Number 0376 -

"... Anas b. Malik reported: Verily the Apostle (may peace be upon him) said: He who professed: There is no god but Allah, would be brought out of the Fire even though he has in his heart virtue equal to the weight of a barley grain. Then he who professed: There is no god but Allah, would come out of the Fire, even though he has in his heart virtue equal to the weight of a wheat grain. He would then bring out from the Fire he who professed: There is no god but Allah, even though he has in his heart virtue equal to the weight of an atom. Ibn Minhal has made an addition (of these words) in his narration: Yazid said: I met Shu'ba and narrated to him this hadith. Shu'ba said: Qatada transmitted to us this hadith from Anas b. Malik who heard it from the Apostle of Allah (may peace be upon him) with this alteration that he substituted the word Zurra (grain) in place of Zarra (atom). Yazid said: Abu Bistam has made a change in it. ..."

Sahih Muslim, Book 001, Chapter 83, Number 0377 -

"... Ma'bad b. Hilal al 'Anazi reported: We went to Anas b. Malik through Thabit and reached there (his house) while he was offering the forenoon prayer. Thabit sought permission for us and we entered, and he seated Thabit with him on his bedstead. He (Thabit) said to him (Anas b. Malik): O Abu Hamza (kunya of Anas b. Malik), your brothers from among the inhabitants of Basra ask you to narrate to them the hadith of intercession. He said: Muhammad (may peace be upon him) narrated to us: When it would be the Day of Resurrection, some of the people would rush to one another in bewilderment. They would come to Adam and say: Intercede (with your Lord) for your progeny. He would say: I am not fit to do this, but go to Ibrabim (peace be upon him) for he is the Friend of Allah. They would come to Ibrahim, but he would say: I am not fit to do this, but go to Moses, for he is Allah's Interlocutor. They would come to Moses, but

he would say: I am not fit to do this, but you should go to Jesus, for he is the Spirit of Allah and His word. They would come to Jesus, and he would say, I am not fit to do this; **you better go to Muhammad (may peace be upon him). They would come to me, and I would say: I am in a position to do that, I would go and ask the permission of my Lord and it would be granted to me. I would then stand before Him and would extol Him with praises which I am not able to do now, but with which Allah would inspire me, then I would fall in prostration and it would be said to me: O Muhammad, raise thy head, and say and it would be listened to; ask and it would be granted, intercede and it would be accepted. I shall say: My Lord, my people, my people It would be said: Go, and bring forth from it (Hell) him who has in his heart faith equal to the weight of a wheat grain or a barley seed. I would go and do that; then I would return to my Lord and extol Him with those praises (taught to me by Allah), then I would fall in prostration. It would be said to me: O Muhammad, raise your head, and say and it would be heard; ask and it would be granted; intercede and intercession would be accepted. So I would say: My people, my people. It would be said to me: Go and take out from it (Hell) him who has in his heart faith equal to the weight of a mustard seed. I would go and do that. I would again return to my Lord and extol Him with those praises. I would then fall in prostration. It would be said to me: O Muhammad, raise our head: say, and you would be listened to; ask and it would be granted; intercede and intercession would be accepted. I would say: My Lord, my people, my people. It would be said to me: Go, and bring out of the Fire him who has in his heart as much faith as the smallest, smallest, smallest grain of mustard seed. I would go and do that.** This is the hadith which Anas narrated to us. We went out of his (house) and when we reached the upper part of Jabban (graveyard) we said: Would that we meet Hasan and salute him and he was hiding in the house of Abu Khalifa. He (Ma'bad b. Hilal, the narrator) said: We went to him and greeted him and we said: O Abu Sa'id, we come from your brother Abu Hamza (kunya of Anas), and we have never heard a hadith like this relating to intercession, which he has narrated to us. He said: Narrate it, we narrated the hadith. He said: Narrate it (still further). We said: He did not (narrate it) before us more than this. He said: He (Anas) had narrated it to us twenty years back, when he was strong and healthy. He has in fact missed something. I cannot make out whether the old man has forgotten or he has (intentionally) avoided to narrate it to you lest you should rely (absolutely) upon it (and abandon doing good deeds). We said to him: Relate that to us, and he laughed and said: There is haste in the nature of man. I did not make mention of it to you but for the fact that I wanted to narrate that to you (and added that the Holy Prophet said): I would then return to my Lord for the fourth time and extol Him with these praises. I would then fall in prostration. It would be said to me: O Muhammad, raise your head: say and it will be listened to; ask and it will be granted; intercede and intercession would be accepted. I would say: O my Lord, permit me regarding him who professed: There is no god but Allah. He (the Lord) would say: That is not for thee or that is not what lies with thee, but by My Honour, Glory, Greatness and Might, I would certainly take him out who professed it: There is no god but Allah. He (the narrator, Ma'bad) said: I hear testimony to the fact that the hadith transmitted to us-by Hasan was heard by him from Anas b. Malik and I can see that he reported it twenty years back, when he was hale and hearty. ...”

“... Abu Huraira reported: Meat was one day brought to the Messenger of Allah (may peace be upon him) and a foreleg was offered to him, a part which he liked. He sliced with his teeth a piece out of it and said: I shall be the leader of mankind on the Day of Resurrection. Do you know why? Allah would gather in one plain the earlier and the later (of the human race) on the Day of Resurrection. Then the voice of the proclaimer would be heard by all of them and the eyesight would penetrate through all of them and the sun would come near. People would then experience a degree of anguish, anxiety and agony which they shall not be able to bear and they shall not be able to stand. Some people would say to the others: Don you see in which trouble you are? Don't you see what (misfortune) has overtaken you? Why don't you find one who should intercede for you with your Lord? Some would say to the others: Go to Adam. And they would go to Adam and say: O Adam, thou art the father of mankind. Allah created thee by His own Hand and breathed in thee of His spirit and ordered the angels to prostrate before thee. Intercede for us with thy Lord Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? Adam would say: Verily, my Lord is angry, to an extent to which He had never been angry before nor would He be angry afterward. Verily, He forbade me (to go near) that tree and I disobeyed Him. I am concerned with my own self. Go to someone else; go to Noah. They would come to Noah and would say: O Noah, thou art the first of the Messengers (sent) on the earth (after Adam), and Allah named thee as a " Grateful Servant," intercede for us with thy Lord. Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? He would say: Verily, my Lord is angry today as He had never been angry before, and would never be angry afterwards. There had emanated a curse from me with which I cursed my people. I am concerned with only myself, I am concerned only with myself; you better go to Ibrahim (peace be upon him). They would go to Ibrahim and say: Thou art the apostle of Allah and His Friend amongst the inhabitants of the earth; intercede for us with thy Lord. Don't you see in which (trouble) we are? Don't you see what (misfortune) has overtaken us? Ibrahim would say to them: Verily, my Lord is today angry as He had never been angry before and would never be angry afterwards. and (Ibrahim) would mention his lies (and then say): I am concerned only with myself, I am concerned only with myself. You better go to someone else: go to Moses. They would come to Moses (peace be upon him) and say: O Moses, thou art Allah's messenger, Allah blessed thee with His messengership and His conversation amongst people. Intercede for us with thy Lord. Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? Moses (peace be upon him) would say to them: Verily. my Lord is angry as He had never been angry before and would never be angry afterwards. I, in fact, killed a person whom I had not been ordered to kill. I am concerned with myself, I am concerned with myself. You better go to Jesus (peace be upon him). They would come to Jesus and would say: O Jesus, thou art the messenger of Allah and thou conversed with people in the cradle, (thou art) His Word which I-Ie sent down upon Mary. and (thou art) the Spirit from Him; so intercede for us with thy Lord. Don't you see (the trouble) in which we are? Don't you see (the misfortune) that has overtaken us? Jesus (peace be upon him) would say: Verily, my Lord is angry today as He had never been angry before or would ever be angry afterwards. He mentioned no sin of his. (He simply said:) I am concerned with myself, I am concerned with myself; you go to someone else: **better go to Muhammad (may peace be upon him). They would come to me and say: O Muhammad, thou art the messenger of Allah and the last of the apostles. Allah has pardoned thee all thy previous and later sins. Intercede for us with thy Lord;** don't you see in which (trouble) we are? Don't you see what (misfortune) has overtaken us? **I**

shall then set off and come below the Throne and fall down prostrate before my Lord; then Allah would reveal to me and inspire me with some of His Praises and Glorifications which He had not revealed to anyone before me. He would then say: Muhammad, raise thy head; ask and it would be granted; intercede and intercession would be accepted I would then raise my head and say: O my Lord, my people, my people. It would be said: O Muhammad, bring in by the right gate of Paradise those of your people who would have no account to render. They would share with the people some other door besides this door. The Holy Prophet then said: By Him in Whose Hand is the life of Muhammad, verify the distance between two door leaves of the Paradise is as great as between Mecca and Hajar, or as between Mecca and Busra. ...”

Sahih Muslim, Book 001, Chapter 83, Number 0380 -

“... It is narrated on the authority of Abu Huraira and Hudhaifa that the Messenger of Allah (may peace be upon him) said: Allah, the Blessed and Exalted, would gather people. The believers would stand till the Paradise would be brought near them. They would come to Adam and say: O our father, open for us the Paradise. He would say: What turned ye out from the Paradise was the sin of your father Adam. I am not in a position to do that; better go to my son Ibrahim, the Friend of Allah. He (the Holy Prophet) said: He (Ibrahim) would say: I am not in a position to do that. Verily I had been the Friend (of Allah) from beyond, beyond; you better approach Moses (peace be upon him) with whom Allah conversed. They would come to Moses (peace be upon him), but he would say: I am not in a position to do that; you better go to Jesus, the Word of Allah and His Spirit. Jesus (peace be upon him) would say: I am not in a position to do that. **So they would come to Muhammad (may peace be upon him). He would then be permitted (to open the door of Paradise).** Trust worthiness and kinship would be dispatched, and these would stand on the right and left of the Path and the first of you would pass with (the swiftness) of lightning. He (the narrator) said: I said, O thou who art far dearer to me than my father and my mother I which thing is like the passing of lightning? He said: Have you not seen lightning, how it passes and then comes back within the twinkling of an eye? Then (they would pass) like the passing of the wind, then like the passing of a bird, and the hastening of persons would be according to their deeds, and your Apostle would be standing on the Path saying: Save, O my Lord, save. (The people would go on passing) till the deeds of the servants would be failing in strength, till a man would come who would find it hard to go along (that Path) but crawlingly. He (the narrator) said: And on the sides of the Path hooks would be suspended ready to catch anyone whom these would be required (to catch). There would be those who would somehow or other succeed in traversing that Path and some would be piled up in Hell. By Him in Whose Hand is the life of Abu Huraira it would take one seventy years to fathom the depth of Hell. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0381 -

“... Anas b. Malik reported: **The Messenger of Allah** (may peace be upon him) said: **I would be the first among people to intercede** in the Paradise and amongst the apostles I would have the largest following (on the Day of Resurrection). ...”

Sahih Muslim, Book 001, Chapter 84, Number 0382 -

“... Anas b. Malik reported: The Messenger of Allah (may peace be upon him) said: Amongst the apostles I would have the largest following on the Day of Resurrection, and I would be the first to knock at the door of Paradise. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0383 -

“... Anas b. Malik said: The Apostle of Allah (may peace be upon him) said: I would be the first intercessor in the Paradise and no apostle amongst the apostles has been testified (by such a large number of people) as I have been testified. And verily there would be an apostle among the apostles who would be testified to by only one man from his people. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0384 -

“... Anas b. Malik reported: The Messenger of Allah (may peace be upon him) said: I will come to the gate of Paradise on the Day of Resurrection. and would seek its opening. and the keeper would say: Who art thou? I would say: Muhammad. He would then say: It is for thee that I have been ordered, and not to open it for anyone before thee. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0385 -

“... **Abu Huraira reported: Verity the Messenger of Allah** (may peace be upon him) **said:** There is for every apostle a (special) prayer with which he would pray. I wish I could reserve, **my prayer for intercession of my Ummah on the Day of Resurrection.** ...”

Sahih Muslim, Book 001, Chapter 84, Number 0386 -

“... Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: There is for every apostle a prayer, and I intend (if Allah so willed) that I would reserve my prayer for the intercession of my Ummah on the Day of Resurrection. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0387 -

“... 'Amr b. Abu Sufyan transmitted a hadith like this from Abu Huraira who narrated it from the Messenger of Allah (may peace be upon him). ...”

Sahih Muslim, Book 001, Chapter 84, Number 0388 -

“... Amr b. Abu Sufyan reported: Abu Huraira said to Ka'b al-Ahbar that **the Apostle of Allah** (may peace be upon him) **had said:** For every apostle there is a (special) prayer by which he would pray (to his Lord). **I, however, intend (if Allah so willed) that I would reserve my prayer for the intercession of my Ummah on the Day of Resurrection.** Ka'b said to Abu Huraira: Did you hear this from the Messenger of Allah (may peace be upon him)? Abu Huraira said: Yes. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0389 -

“... Abu Huraira said: The Prophet of Allah (may peace be upon him) said: There is for every apostle a prayer which is granted, but every prophet showed haste in his prayer. I have, however, reserved my prayer for the intercession of my Ummah on the Day of Resurrection, and it would be granted, if Allah so willed, in case of everyone amongst my Ummah provided he dies without associating anything with Allah. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0390 -

“... Abu Huraira said: The Messenger of Allah (may peace be upon him) said: Every Messenger is endowed with a prayer which is granted and by which he would (pray to his Lord) and it would be granted for him. I have, however, reserved my prayer for the intercession of my Ummah on the Day of Resurrection. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0391 -

“... Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: There was for every apostle a prayer with which he prayed for his Ummah and it was granted to him; but I wish, if Allah so wills, to defer my prayer for the intercession of my Ummah on the Day of Resurrection. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0392 -

“... Anas b. Malik reported: Verily the Apostle of Allah (may peace be upon him) said: There is for every apostle a prayer with which he prays (to Allah) for his Ummah. I have reserved my prayer for the intercession of my Ummah on the Day of Resurrection. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0393 -

“... This hadith is narrated with the same chain of narrators by Qatada. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0394 -

“... Mis'ar transmitted it with the same chain of narrators from Qatada except that in the hadith narrated by Waki' (the Prophet) said: “He was endowed,” and in the hadith reported by Abu Usama (the words are): “It is reported from the Apostle of Allah (may peace be upon him).” ...”

Sahih Muslim, Book 001, Chapter 84, Number 0395 -

“... Muhammad b. 'Abd al-A'la reported it to me: Mu'tamir narrated to us on the authority of his father who transmitted it from Anas that verily the Apostle of Allah (may peace be upon him) said, and then narrated the hadith like the one transmitted by Qatada on the authority of Anas. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0396 -

“... Abu Zubair heard Jabir b. Abdullah reporting it from the Apostle of Allah (may peace be upon him): For every apostle was a prayer with which he prayed (to his Lord) for his

Ummah, but I have reserved my prayer for the intercession of my Ummah on the Day of Resurrection. ...”

[03] Muhammad and foul language [Warning, skip this, if you do not want to read. **SERIOUSLY, YOU ARE WARNED**]:

'Abdullah bin 'Amr states in the ahadith that Muhammad had never used foul language, however, that is not the case [perhaps 'Abdullah bin 'Amr was not around at the times when it happened, but we have eye/ear witness accounts of Muhammad indeed using foul and uncouth language, in open, and in private [with Aisha present]].

Mishkat al-Masabih, Volume II, page 1021 -

“... If anyone proudly asserts his descent in the manner of pre-Islamic people, **tell him to bite his father's penis, and do not use a euphemism.** ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

“... Allah's Messenger said, (We have not come to fight anyone, but to perform 'Umrah. No doubt, war has weakened Quraysh and they have suffered great losses. So if they wish, I will conclude a truce with them, during which they should refrain from interfering between me and others. If I have victory over those infidels, Quraysh will have the option to embrace Islam as the other people do, if they wish. They will at least get strong enough to fight. But if they do not accept the truce, by Allah in Whose Hands my life is, I will fight with them defending my cause until I get killed, but (I am sure) Allah will definitely make His cause victorious.) Budayl said, 'I will inform them of what you have said.' So, he set off until he reached Quraysh and said, 'We have come from that man whom we heard saying something which we will disclose to you, if you should like.' Some of the fools among the Quraysh shouted that they were not in need of this information, but the wiser among them said, 'Relate what you heard him saying.' Budayl said, 'I heard him saying such and such,' relating what the Prophet had told him. 'Urwah bin Mas'ud stood up and said, 'O people! Aren't you the sons?' They said, 'Yes.' He added, 'Am I not the father?' They said, 'Yes.' He said, 'Do you mistreat me?' They said, 'No.' He said, 'Don't you know that I invited the people of 'Ukaz for your help, and when they refused I brought my relatives and children and those who obeyed me?' They said, 'Yes.' He said, 'Well, this man has offered you a reasonable proposal, it is better for you to accept it and allow me to meet him.' They said, 'You may meet him.' So, he went to the Prophet and started talking to him. **The Prophet** said the same to him as he had to Budayl bin Warqa. Then 'Urwah said, 'O **Muhammad!** Won't you feel any qualms by exterminating your relations? Have you ever heard of anyone among the Arabs annihilating his relatives before you? On the other hand, if the reverse should happen, by Allah, I do not see dignified people here, but people from various tribes who would run away leaving you alone.' Hearing that, **Abu Bakr verbally abused him and said, 'Go suck Al-Lat's womb!** Are you saying we would run and leave the Prophet alone?' 'Urwah said, 'Who is that man?' They said, 'He is Abu Bakr.' 'Urwah said to Abu Bakr, 'By Him in Whose Hands my life is, were it not for the favor which you did to me and which I did not compensate, I would rebuke you.' **'Urwah kept on talking to the Prophet and seizing the Prophet's beard as he was talking,** while Al-Mughirah bin Shu'bah was

standing near the head of the Prophet, holding a sword and wearing a helmet. ...”

[Please notice, that Muhammad, did not rebuke Abu Bakr, when he was right next to him when he said it. That is because a Muslim speaking to an infidel is supposed to be different than when a Muslim speaks to Muslim, except when speaking out of hearing.]

History of al-Tabari, Volume VIII, page 76 -

“... Urwah went to the Prophet and began speaking to him. The Prophet spoke as he had spoken to Budayl. Then Urwah said: “Muhammad, tell me: if you exterminate your tribesmen, have you ever heard of any of the Arabs who destroyed his own race before you? And if the contrary comes to pass, by Allah I see both prominent people and rabble who are likely to flee and leave you.” **Abu Bakr said, 'Go suck the clitoris of al-Lat!' Would we flee and leave him?' ...**”

*al-Lat is the goddess of the people, and one of the three, Al-Uzza, Al-Lat and Manat, and were mentioned in a verse in the Qur'an for some time. Abu Bakr, is one of the closest companions to Muhammad and is the first rightly guided Khalif. The Quraysh are Muhammad's own people.

Sahih al-Bukhari, Volume 8, Book 73, Number 590 -

“... Narrated 'Aisha: A man asked permission to enter upon the Prophet. When the Prophet saw him, he said, “What an evil brother of his tribe! And what an evil son of his tribe!” When that man sat down, the Prophet behaved with him in a nice and polite manner and was completely at ease with him. **When that person had left, 'Aisha said (to the Prophet). “O Allah's Apostle! When you saw that man, you said so-and-so about him,** then you showed him a kind and polite behavior, and you enjoyed his company?” Allah's Apostle said, “O 'Aisha! Have you ever seen me speaking **a bad and dirty language?** (Remember that) the worst people in Allah's sight on the Day of Resurrection will be those whom the people leave (undisturbed) to be away from their evil (deeds).” ...”

Sahih al-Bukhari, Volume 8, Book 73, Number 80 -

“... Narrated 'Aisha: A man asked permission to enter upon Allah's Apostle. The Prophet said, “Admit him. What an evil brother of his people or a son of his people.” But when the man entered, the Prophet spoke to him in a very polite manner. **(And when that person left) I said, “O Allah's Apostle! You had said what you had said,** yet you spoke to him in a very polite manner?” The Prophet said, “O 'Aisha! The worst people are those whom the people desert or leave in order to save themselves from their **dirty language** or from their transgression.”

Sahih al-Bukhari, Volume 8, Book 73, Number 152 -

“... Narrated Aisha: A man asked permission to see the Prophet. He said, “Let Him come in; What an evil man of the tribe he is! (Or, What an evil brother of the tribe he is).” But when he entered, the Prophet spoke to him gently in a polite manner. **I said**

to him, “O Allah's Apostle! You have said what you have said, then you spoke to him in a very gentle and polite manner? The Prophet said, "The worse people, in the sight of Allah are those whom the people leave (undisturbed) to save themselves from their dirty language.” ...”

[04] Muhammad advocated Idolatrous pagan practices, like kissing the black stone of the Ka'ba, bowing down, facing the Ka'ba for prayer as the pagans before him did, etc:

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, page 131 paragraph 183 -

“... While they were thus discussing him the apostle came towards them and kissed the black stone, then he passed them as he walked round the temple. ...”

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, page 105 paragraph 152

“... Wahb b. Kaisan told me that 'Ubayd said to him: Every year during the month the apostle would pray in seclusion and give food to the poor that came to him. And when he completed the month and returned from his seclusion, first of all before entering his house he would go to the Ka'ba and walk around it seven times or as often as it pleased God ...”

Sahih al-Bukhari, Volume 2, Book 26, Number 667 -

“... **Narrated 'Abis bin Rabia:' Umar came near the Black Stone and kissed it and said “No doubt, I know that you are a stone and can neither benefit anyone nor harm anyone. Had I not seen Allah's Apostle kissing you I would not have kissed you.” ...**”

Sahih al-Bukhari, Volume 2, Book 26, Number 668 -

“... Narrated Salim that his father said, “**Allah's Apostle**, Usama bin Zaid, Bilal, and 'Uthman bin abu Talha **entered the Ka'ba and then closed its door**. When they opened the door I was the first person to enter (the Ka'ba). I met Bilal and asked him, “**Did Allah's Apostle offer a prayer inside (the Ka'ba)?**” Bilal replied in the affirmative and said, “**(The Prophet offered the prayer) in between the two right pillars.**” ...”

Sahih al-Bukhari, Volume 2, Book 26, Number 673 -

“... Narrated Salim that his father said: **I saw Allah's Apostle arriving at Mecca; he kissed the Black Stone Corner** first while doing Tawaf and did ramal in the first three rounds of the seven rounds (of Tawaf). ...”

Sahih al-Bukhari, Volume 2, Book 26, Number 675 -

“... Narrated Zaid bin Aslam from his father who said: “Umar bin Al-Khattab addressed the Corner (Black Stone) saying, 'By Allah! I know that you are a stone and can neither benefit nor harm. **Had I not seen the Prophet touching (and kissing) you, I would**

never have touched (and kissed) you.' Then he kissed it and said, 'There is no reason for us to do Ramal (in Tawaf) except that we wanted to show off before the pagans, and now Allah has destroyed them.' 'Umar added, '(Nevertheless), **the Prophet did that** and we do not want to leave it (i.e. Ramal).' ...”

Sahih al-Bukhari, Volume 2, Book 26, Number 676 -

“... Narrated Nafi': Ibn 'Umar. said, **“I have never missed the touching of these two stones of Ka'ba (the Black Stone and the Yemenite Corner)** both in the presence and the absence of crowds, since **I saw the Prophet touching them.**” I asked Nafi': “Did Ibn 'Umar use to walk between the two Corners?” Nafi' replied, "He used to walk in order that it might be easy for him to touch it (the Corner Stone).” ...”

Sahih al-Bukhari, Volume 2, Book 26, Number 680 -

“... Narrated Az-Zubair bin 'Arabi: A man asked Ibn 'Umar about **the touching of the Black Stone.** Ibn 'Umar said, **“I saw Allah's Apostle touching and kissing it.”** The questioner said, “But if there were a throng (much rush) round **the Ka'ba** and the people overpowered me, (what would I do?)” He replied angrily, “Stay in Yemen (as that man was from Yemen). **I saw Allah's Apostle touching and kissing it.**” ...”

Sahih al-Bukhari, Volume 2, Book 26, Number 693 -

“... Narrated Ibn Umar: The Prophet reached Mecca, circumambulated the Kaba seven times and then offered a two Rakat prayer behind Maqam ibrahim. Then he went towards the Safa. Allah has said, “Verily, in Allah's Apostle you have a good example.” ...”

Sahih al-Bukhari, Volume 2, Book 26, Number 697 -

“... Narrated Ibn Abbas: Allah's Apostle performed Tawaf (of the Kaba) ending a camel (at that time the Prophet had foot injury). Whenever he came to the Corner (having the Black Stone) he would point out towards it with a thing in his hand and say, “Allahu-Akbar.” ...”

Sahih al-Bukhari, Volume 7, Book 63, Number 215 -

“... Narrated Ibn Abbas: Allah's Apostle performed the Tawaf (around the Ka'ba while riding his camel, and every time he reached the corner (of the Black Stone) he pointed at it with his hand and said, “Allahu Akbar.” (Zainab said: The Prophet said, “An opening has been made in the wall of Gog and Magog like this and this,” forming the number 90 (with his thumb and index finger). ...”

[The black stone was his Al-lah. Hence the reasons for bowing towards Mecca, etc.]

Sahih al-Bukhari, Volume 9, Book 91, Number 357 -

“... Narrated 'Abdullah bin 'Umar: While the people were at Quba offering the morning

prayer, suddenly a person came to them saying, “Tonight Divine Inspiration has been revealed to Allah's Apostle and he has been ordered to face the Ka'ba (in prayers): therefore you people should face it.” Their faces were towards Sham, so they turned their faces towards the Ka'ba (at Mecca). ...”

Sahih al-Bukhari, Volume 9, Book 91, Number 358 -

“... Narrated Al-Bara': When Allah's Apostle arrived at Medina, he prayed facing Jerusalem for sixteen or seventeen months but he wished that he would be ordered to face the Ka'ba. So Allah revealed: – 'Verily! We have seen the turning of your face towards the heaven; surely we shall turn you to a prayer direction (Qibla) that shall please you.' (2.144) Thus he was directed towards the Ka'ba. A man prayed the 'Asr prayer with the Prophet and then went out, and passing by some people from the Ansar, he said, “I testify that I have prayed with the Prophet and he (the Prophet) has prayed facing the Ka'ba.” Thereupon they, who were bowing in the 'Asr prayer, turned towards the Ka'ba. ...”

Sahih Muslim, Book 004, Chapter 46, Number 1075 -

“... Anas reported: The Messenger of Allah (may peace be upon him) used to pray towards Bait-ul-Maqdis, that it was revealed (to him): “Indeed We see the turning of the face to heaven, wherefore We shall assuredly cause thee to turn towards Qibla which shall please thee. So turn thy face towards the sacred Mosque (Ka'ba)” (ii. 144). A person from Banu Salama was going; (he found the people) in ruk'u (while) praying the dawn prayer and they had said one rak'ah. He said in a loud voice: Listen! the Qibla has been changed and they turned towards (the new) Qibla (Ka'ba) in that very state. ...”

[05] Muhammad is the Pattern of Conduct [torturing people for money, like Kinana], robbing people, and for allowing his followers to kill whom they will]:

Surah 33:21 (al-Hilali-Khan translation) -

“... Indeed in the Messenger of Allah (Muhammad) you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day, and remembers Allah much. ...”

Surah 33:21 (Shakir translation) -

“... Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the latter day and remembers Allah much. ...”

Surah 33:21 (Yusuf-Ali translation) -

“... Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the praise of Allah. ...”

Yusuf-Ali translation notation on Surah 33:21 -

“... 3694 We now have the psychology of the Believers-God-fearing men, led by that pattern of men and of leaders, Muhammad, ...”

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, page 369 paragraph 554

“... THE AFFAIR OF MUHAYYISA AND HUWAYYISA

The apostle said, 'Kill any Jew that falls into your power.' Thereupon Muhayyisa b. Mas'ud leapt upon Ibn Sunayna (579), a Jewish merchant with whom they had social and business relations, and killed him. **Huwayyisa was not a Muslim at the time though he was the elder brother.** When Muhayyisa killed him Huwayyisa began to beat him, saying, 'You enemy of God, did you kill him when much of the fat on your belly comes from his wealth?' **Muhayyisa answered, 'Had the one who ordered me to kill him ordered me to kill you I would have cut your head off.'** He said that this was the beginning of Huwayyisa's acceptance of Islam. The other replied, 'By God, if Muhammad had ordered you to kill me would you have killed me?' He said, 'Yes, by God, had he ordered me to cut off your head I would have done so.' He exclaimed, 'By God, a religion which can bring you to this is marvellous!' and he became a Muslim. ...”

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, page 463-464, 466 paragraphs 689,693 -

“... [page 463 paragraph 689] When Sa'd reached the apostle and the Muslims the apostle told them to get up to greet their leader. The muhajirs of Quraysh thought that [page 463-464 paragraph 689] apostle meant the Ansar, while the latter thought that he meant everyone, so they go up and said, 'O Abu 'Amr, the apostle has entrusted to you the affair of your allies that you may give judgment concerning them.' Sa'd asked, 'Do you covenant by Allah that you accept the judgement I pronounce on them?' They said Yes, and he said, 'And is it incumbent on the one who is here?' (looking) in the direction of the apostle not mentioning him out of respect, and the apostle answered Yes. Sa'd said, 'Then I give judgement that the men should be killed, the property divided, and the women and children taken as captives.'

'Asim b. 'Umar b. Qatada told me from 'Abdu'l-Rahman b. 'Amr b. Sa'd b. Mu'adh from 'Alqama b. Waqqas al-Laythi that the apostle said to Sa'd, 'You have given the judgment of Allah above the seven heavens' (709).

Then they surrendered, and the apostle confined them in Medina in the quarter of d. al-Harith, a woman of B. al-Najjar. Then the apostle went out to the market of Medina (which is still its market today) and dug trenches in it. Then he sent for them and struck off their heads in those trenches as they were brought out to him in batches. Among them was the enemy of Allah Huyayy b. Akhtab and Ka'b b. Asad their chief. There were 600 or 700 in all, though some put the figure as high as 800 or 900. As they were being taken out in batches to the apostle they asked Ka'b what he thought would be done with them. He replied, 'Will you never understand? Don't you see that the summoner never stops and those who are taken away do not return? By Allah it is death!' This

went on until the apostle made an end of them.

Huyayy was brought out wearing a flowered robe (710) in which he had made holes about the size of the finger-tips in every part so that it should not be taken from him as spoil,[1] with his hands bound to his neck by a rope. When he saw the apostle he said, 'By God, I do not blame myself for opposing you, but he who forsakes God will be forsaken.' Then he went to the men and said, 'God's command is right. A book and a decree, and massacre have been written against the Sons of Israel.' Then he sat down and his head was struck off. ..." **[page 464 paragraph 689]**

[page 466 paragraph 693] "... It was the first booty on which lots were cast and the fifth was taken. According to its precedent and what the apostle did the divisions were made, and it remained the custom for raids.

Then the apostle sent Sa'd b. Zayd al-Ansari brother of b. 'Abdu'l-Ashhal with some of the captive women of B. Qurayza to Najd and he sold them for horses and weapons.

The apostle had chosen **one of their women for himself, Rayhana d. 'Amr b. Khunafa, one of the women of B. 'Amr b. Qurayza, and she remained with him until she died, in his power. The apostle had proposed to marry her and put a veil on her, but she said: 'Nay, leave me in your power, for that will be easier for me and for you.' So he left her. She had shown repugnance towards Islam when she was captured and clung to Judaism. ..."**

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, pages 511,514-515,516-517 paragraphs 758,763,764,765,766 -

"... [page 511 paragraph 758] and left the way to Khaybar open to the apostle.

The apostle seized the property piece by piece and conquered the forts one by one as he came to them. The first to fall was the fort of Na'im; there Mahmud b. Maslama as killed by a millstone which was thrown on him from it; then al-Qamus the fort of B. Abu'l-Huqayq. The apostle took captives from them among whom was Safiya d. Huyayy b. Akhtab who **had been the wife of Kinana b. al-Rabi b. Abu'l-Huqayq**, and two cousins of hers. The apostle chose Safiya for himself.

Dihya b. Khalifa al-Kalbi had asked the apostle for Safiya, and when he chose her for himself he gave him her two cousins. The women of Khaybar were distributed among the Muslims. The Muslims ate the meat of the domestic donkeys and the apostle got up and forbade the people to do a number of things which he enumerated. ..." **[page 511 paragraph 758]**

[page 514 paragraph 763] "... When the apostle had conquered al-Qanus the fort of B. Abu'l-Huqayq, Safiya d. Huyayy b. Akhtab was brought to him along with another woman. **[page 514-515 paragraph 763]** Bilal who was bringing them led them **past the Jews who were slain**; and the woman who was with Safiya saw them she shrieked and slapped her face and poured dust on her head. When the apostle saw her he said, 'Take this she-devil away from me.' He gave orders that Safiya was to be put behind him and threw his mantle over her, so that the Muslims knew that he had chosen her for himself.

I have heard that the apostle said to Bilal when he saw this Jewess behaving in that way, 'Had you no compassion, Bilal, **when you brought two women past their dead husbands?'**..." [page 515 paragraph 763]

[page 515 paragraph 763-764] "... THE REST OF THE AFFAIR OF KHAYBAR

Kinana b. al-Rabi', who had the custody of the treasure of B. al-Nadir, was brought to the apostle who asked him about it. He denied that he knew where it was. A Jew came (T. [1582] was brought) to the apostle and said that he had seen Kinana going round a certain ruin every morning early. When the apostle said to Kinana, 'Do you know that if we find you have it I shall kill you?' he said Yes. The apostle gave orders that the ruin was to be excavated and some of the treasure was found. When he asked him about the rest he refused to produce it, so the apostle gave orders to al-Zubayr b. al-'Awwam, 'Torture him until you extract what he has,' so he kindled a fire with flint and steel on his chest until he was nearly dead. Then the apostle delivered him to Muhammad b. Maslama and he struck off his head, in revenge for his brother Mahmud. ..." [page 516 paragraph 764]

[page 516 paragraph 764-765] "... When the apostle had rested Zaynab d. al-Harith, the wife of Sallam b. Mishkam prepared for him a roast lamb, having first inquired what joint he preferred. When she learned that it was the shoulder she put a lot of poison in it and poisoned the whole lamb. Then she brought it in and placed it before him. He took hold of the shoulder and chewed a morsel of it, but he did not swallow it. Bishr b. al-Bara' b. Ma'rur who was with him took some of it as the apostle had done, but he wallowed it, while the apostle spat it out, saying, 'This bone tells me that it is poisoned.' Then he called for the woman and she confessed, and when he asked her what had induced her to do this she answered: '**You know what you have done to my people.** I said to myself, If he is a king I shall ease myself of him and if he is a prophet he will be informed (of what I have done).'' So the apostle let her off. Bishr died from what he had eaten.

Marwan b. 'Uthman b. Abu Sa'id b. al-Mu'alla told me: The apostle had said in his illness of which he was to die when Umm Bishr d. al-Bara' came to visit him, 'O Umm Bishr, this is the time in which I feel a deadly pain from what I ate with your brother at Khaybar.' The Muslims considered that the apostle died as a martyr in addition to the prophetic office with which God had honoured him. ..." [page 516 paragraph 765]

[page 516 paragraph 766] "... When the apostle married Safiya in Khaybar or on the way, she having [page 516-517 paragraph 766] been beautified and combed, and got in a fit state for the apostle by Umm Sulaym d. Milhan mother of Anas b. Malik, the apostle passed the night with her in a tent of his. Abu Ayyub, Khalid b. Zayd brother of B. al-Najjar passed the night girt with his sword, guarding the apostle and going round the tent until in the morning the apostle saw him there and asked him what he meant by his action. He replied, 'I was afraid for you with this woman for you have killed her father, her husband, and her people, and till recently she was in unbelief, so I was afraid for you on her account.' They allege that the apostle said, 'O God, preserve Abu Ayyub as he spent the night preserving me.' ..." [page 517 paragraph 766]

“... Uthman had left he said to his companions who were sitting with around him, 'I kept silent so that one of you might get up and strike off his head!' One of the Ansar said, 'Then why didn't you give me a sign, O apostle of God?' He answered that a prophet does not kill by pointing (803).

Another was 'Abdullah b. Khatal of B. Taym b. Ghalib. He had become a Muslim and the apostle sent him to collect the poor tax in company with one of the Ansar. He had with him a freed slave who served him. (He was a Muslim.) When they halted he ordered the latter to kill a goat for him and prepare some food, and went to sleep. When he woke up the man had done nothing, so he attacked and killed him and apostatized. He had two singing-girls Fartana and her friend who used to sing satirical songs about the apostle, so he [Muhammad] ordered that they should be killed with him.

Another was al-Huwayrith b. Nuqaydh b. Wahb b. 'Abd b. Qusayy, one of those who used to insult him in Mecca (804).

Another was Miqyas b. Hubaba 1 because he had killed an Ansari who had killed his brother accidentally, and returned to Quraysh as a polytheist. And Sara, freed slave of one of the B. 'Abdu'l-Muttalib; and 'Ikrima b. Abu Jahl. Sara had insulted him in Mecca. ...”

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, page 675 -

“... Salim b. 'Umayr's expedition to kill Abu 'Afak

Abu 'Afak was one of B. 'Amr b. 'Auf of the b. 'Ubayda clan. He showed his disaffection when the apostle killed al-Harith b. Suwayd b. Samit and said:

Long have I lived but never have I seen
An assembly or collection of people
More faithful to their undertaking
And their allies when called upon
Then the sons of Qayla 2 when they assembled,
Men who overthrew mountains and never submitted.
A rider [Muhammad] who came to them split then in two (saying)
'Permitted', 'Forbidden' 3 of all sorts of things.
Had you believed in glory or kingship
You would have followed Tubba'. 4

The apostle said, 'Who will deal with this rascal for me?' whereupon Salim b. 'Umayr, brother of b. 'Amr b. 'Auf one of the 'weepers', went forth and killed him. ...”

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, pages 286-289 paragraphs 423-427 -

[page 286 paragraph 423] “... EXPEDITION OF 'ABDULLAH B. JAHSH AND THE COMING DOWN OF 'THEY WILL ASK YOU ABOUT THE SACRED MONTH'

The apostle sent 'Abdullah b. Jahsh b. Ri'ab al-Asadi in Rajab on his return from the first Badr. He sent with him eight emigrants, without any of the Ansar. He wrote for him a letter, and ordered him not to look at it **[page 286-287 paragraph 423-424]** until he had journeyed for two days, and to do what he was ordered to do, but not to put pressure on any of his companions. The names of the eight emigrants were, Abu Hudhayfa, 'Abdullah b. Jahsh, 'Ukkasha b. Mihsan, 'Utba b. Ghazwan, Sa'd b. Abu Waqqas, 'Amr b. Rabi'a, Waqid b. 'Abdullah, and Khalid b. al-Bukayr. 1

When 'Abdullah had travelled for two days he opened the letter and looked into it, and this is what it said: 'When you have read this letter of mine proceed until you reach Nakhla between Mecca and Al-Ta'if. Lie in wait there for Quraysh and find out for us what they are doing.' Having read the letter he said, 'To hear is to obey.' Then he said to his companions, 'The apostle has commanded me to go to Nakhla to lie in wait there for Quraysh so as to bring him news of them. He has forbidden me to put pressure on any of you, so if anyone wishes for martyrdom let him go forward, and he who does not, let him go back; as for me I am going on as the prophet has ordered.' So he went on, as did all his companions, not one of them falling back. He journeyed along the Hijaz until at a mine called Bharan above al-Furu', Sa'd and 'Utba lost the camel which they were riding by turns, so they stayed behind to look for it, while 'Abdullah and the rest of them went on to Nakhla. A caravan of Quraysh carrying dry raisins and leather and other merchandise of Quraysh passed by them, 'Amr b. al-Hadrami (349), 'Uthman b. 'Abdullah b. al-Mughira and his brother Naufal the Makhzumites, and al-Hakam b. Kaysan, freedman of Hisham b. al-Mughira being among them. When the caravan saw them they were afraid of them because they had camped near them. 'Ukkasha, who had shaved his head, looked down on them, and when they saw him they felt safe and said, 'They are pilgrims, you have nothing to fear from them.' The raiders took council among themselves, for this was the last day of Rajab, and they said, 'If you leave them alone tonight they will get into the sacred area and will be safe from you; and if you kill them, you will kill them in the sacred month,' so they were hesitant and feared to attack them. Then they encouraged each other, and decided to kill as many as they could of them and take what they had. Waqid shot 'Amr b. al-Hadrami with an arrow and killed him, and 'Uthman and al-Hakam surrendered. Naufal escaped and eluded them. 'Abdullah and his companions took the caravan and the two prisoners and came to Medina with them. One of 'Abdullah's family mentioned that he said to his companions, 'A fifth of what we have taken belongs to the apostle.' (This was before God had appointed a fifth of the booty to him.) So he set apart for the apostle a fifth of the caravan, and divided the rest among his companions.

When they came to the apostle, he said, 'I did not order you to fight in the sacred month,' and he held the caravan and the two prisoners in suspense and refused to take anything from them. When the apostle said that, the men were in despair and thought that they were doomed. Their Mus- **[page 287-288 paragraph 425-427]** lim brethren reproached them for what they had done, and the Quraysh said, 'Muhammad and his companions have violated the sacred month, shed blood therein, taken booty, and captured men.' The Muslims in Mecca who opposed them said that they had done it in Sha'ban. The Jews turned this raid into an omen against the apostle. 'Amr b. al-Hadrami whom Waqid had killed they said meant 'amarati'l-harb (war has come to life), al-Hadrami meant hadarati'l-harb (war is present), and Waqid meant waqadati'l-harb (war is kindled); but

God turned this against them, no for them, and when there was much talk about it, God sent down to his apostle: 'They will ask you about the sacred month, and war in it, Say, war there is a serious matter, but keeping people from the way of God and disbelieving in Him and in the sacred mosque and driving out His people therefrom is more serious with God.' [1] i.e. If you have killed in the sacred month, they have kept you back from the way of God with their unbelief in Him, and from the sacred mosque, and have driven you from it when you were its people. This is a more serious matter with God than the killing of those of them whom you have slain. 'And seduction is worse than killing.' i.e. They used to seduce the Muslim in his religion until they made him return to unbelief after believing, and that is worse with God than killing. 'And they will not cease to fight you until they turn you back from your religion if they can.' i.e. They are doing more heinous acts than that contumaciously.

And when the Quran came down about that and God relived the Muslims of their anxiety in the matter, the apostle took the caravan and the prisoners. Quraysh sent to him to redeem 'Uthman and al-Hakam, and the apostle said, 'We will not let you redeem them until our two companions come,' meaning Sa'd and 'Utba, 'for we fear for them on your account. If you kill them, we will kill your two friends.' So when Sa'd and 'Utba turned up the apostle let them redeem them. As for al-Hakam he became a good Muslim and stayed with the apostle until he was killed as a martyr at Bi'r Ma'una. 'Uthman went back to Mecca and died there as an unbeliever. When 'Abdullah and his companions were relieved of their anxiety when the Quran came down, they were anxious for reward, and said, 'Can we hope that it will count as a raid for which we shall be given the reward of combatants?' So God sent down concerning them: 'Those who believe and have emigrated and fought in the way of God, these may hope for God's mercy, for God is forgiving, merciful.' That is, God gave them the greatest hopes therein. The tradition about this comes from Al-Zuhri and Yazid b. Ruman from 'Urwa b. al-Zubayr.

One of 'Abdullah's family mentioned that God divided the booty when He made it permissible and gave four-fifths to whom God had allowed to take it and one-fifth to God and His apostle. So it remained on the basis of what 'Abdullah had done with the booty of that caravan (350).

Abu Bakr said concerning 'Abdullah's raid (though others sat that 'Ab- **[page 288-289 paragraph 427]** dullah himself said it), when Quraysh said, 'Muhammad and his companions have broken the sacred month, shed blood therein, and taken booty and made prisoners' (351):

You count war in the holy month a grave matter,
But graver is, if one judges rightly,
Your opposition to Muhammad's teaching, and your
Unbelief in it, which God sees and witnesses,
Your driving God's people from His mosque
So that none can be seen worshipping Him there.
Though you defame us for killing him,
More dangerous to Islam is the sinner who envies.
Our lances drank of Ibn al-Hadrami's blood
In Nakhla when Waqid lit the flame of war,
'Uthman ibn 'Abdullah is with us,

A leather band streaming with blood restrains him. [1]

[1] Cf. Surah 2:214f. which these lines endeavour to put into verse. ...”

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, pages 364-365,367-369 paragraphs 548,551-553

[page 364 paragraph 548] “... THE KILLING OF KA'B B. AL-ASHRAF

After the Quraysh defeat at Badr the apostle had sent Zayd b. Haritha to the lower quarter and 'Abdullah b. Rawaha to the upper quarter to tell the Muslims of Medina of God's victory and of the polytheists who had been killed. 'Abdullah b. al-Mughith b. Abu BURda al-Zafari and 'Abdullah b. Abu Bakr b. Muhammad b. 'Amr b. Hazm and 'Asim b. 'Umar b. Qatada **[page 364-365 paragraph 548]** and Salih b. Abu Umama b. Sahl each gave me a part of the following story: Ka'b b. al-Ashraf who was one of the Tayyi' of the subsection B. Nabhan whose mother was from the B. al-Nadir, when he heard the news said, 'Is it true? Did Muhammad actually kill these whom these two men mention? (i.e. Zayd and 'Abdullah b. Rawaha). These are the nobles of the Arabs and kingly men; by God, if Muhammad has slain these people 'twere better to be dead than alive.' [1]

When the enemy of God became certain that he news was true he left the town and went to Mecca to stay with al-Muttalib b. Abu Wada'a b. Dubayra al-Sahmi who was married to 'Atika d. Abu'l-'Is b. Umayya b. 'Abdu Shams b. 'Abdu Manaf. She took him in and entertained him hospitably. He began to inveigh against the apostle and to recite verses in which he bewailed the Quraysh who were thrown into the pit after having been slain at Badr. ...” **[page 365 paragraph 548]**

[page 367 paragraph 551] “... Then he composed amatory verses of an insulting nature about the Muslim women. The apostle said – according to what 'Abdullah b. al-Mughith b. Abu Burda told me – 'Who will rid me of Ibnu'l-Ashraf?' Muhammad b. Maslama, brother of the B. 'Abdu'l-Ashhal, said, 'I will deal with him for you, O apostle of God, I will kill him.' He said, 'Do so if you can.' So Muhammad b. Maslama returned and waited for three days without food or drink, apart from what was absolutely necessary. When the apostle was told of this he summoned him and asked him why he had given up eating and drinking. He replied that he had given him an undertaking and he did not know whether he could fulfil it. The apostle said, 'All that is incumbent upon you is that you should try.' He said, 'O apostle of God, we shall have to tell lies.' He answered, 'Say what you like, for you are free in the matter.' Thereupon he and Silkan b. Salama b. Waqsh who was Abu Na'ila one of the B. 'Abdu'l-Ashhal, foster-brother of Ka'b, and 'Abbad b. Bishr b. Waqsh, and al-Harith b. Aus b. Mu'adh of the B. 'Abdu'l-Ashhal and Abu 'Abs b. Jabr of the B. Haritha conspired together and sent Silkan to the enemy of God, Ka'b b. Ashraf, before they came to him. He talked to him some time and they recited poetry one to the other, for Silkan was fond of poetry. Then he said, 'O Ibn Ashraf, I have come to you about a matter which I want to tell you of and wish you to keep secret.' 'Very well,' he replied. He went on, 'The coming of this man is a great trial to us. It has provoked the hostility of the Arabs, and they are all in league against us. The road have become impassable so that our families are in want and privation, and we

and out families are in great distress.' Ka'b answered, 'By God, I kept telling you, O Ibn Salama, that the things I warned you of would happen.' Silkan said to him, 'I want you to sell us food and we will give you a pledge of security and you deal generously in the matter.' He replied, 'Will you give me your sons as a pledge?' He said, 'You want to insult us. I have friends who share my opinion and I want to bring them to you so that you may sell to them and act generously, and we will give you enough weapons for a good pledge.' Silkan's object was that he should not take alarm at the sight of weapons when they brought them. Ka'b answered, 'Weapons are a good pledge.' Thereupon Silkan returned to his companions, told them what had happened, and ordered them to take their arms. They then went away and assembled with him and met the apostle (576). **[page 376-368 paragraph 551-552]** Thaur b. Zayd from 'Ikrima from Ibn 'Abbas told me the apostle walked with them as far as Baqi'u'l-Gharqad. Then he sent them off, saying, 'Go in God's name; O God help them.' So saying, he returned to his house. Now it was a moonlight night and they journeyed on until they came to his castle, and Abu Na'ila called out to him. He had only recently married, and he jumped up in the bedsheet, and his wife took hold of the end of it and said, 'You are at war, and those who are at war do not go out at this hour.' He replied, 'It is Abu Na'ila. Had he found me sleeping he would not have woken me.' She answered, 'By God, I can feel evil in his voice.' Ka'b answered, 'Even if the call were for a stab a brave man must answer it.' So he went down and talked to them for some time, while they conversed with him. Then Abu Na'ila said, 'Would you like to walk with us to Shi'b al-'Ajuz, so that we can talk for the rest of the night?' 'If you like,' he answered, so they went off walking together; and after a time Abu Na'ila ran his hand through his hair. Then he smelt his hand, and said, 'I have never smelt a scent finer than this.' They walked on farther and he did the same so that Ka'b suspected no evil. Then after a space he did it for the third time, and cried, 'Smite the enemy of God!' So they smote him, and their swords clashed over him with no effect. Muhammad b. Maslama said, 'I remembered my dagger when I saw that our swords were useless, and I seized it. Meanwhile the enemy of God had made such a noise that every fort around us was showing a light. I thrust it into the lower part of his body, then I bore down upon it until I reached his genitals, and the enemy of God fell to the ground. Al-Harith had been hurt, being wounded either in his head or in his foot, one of our swords having struck him. We went away, passing by the B. Umayya b. Zayd and the B. Qurayza and then Bu'ath until we went up to the Harra of a;-Urayd. [1] Our friend al-Harith had lagged behind, weakened by loss of blood, so we waited for him for some time until he came up, following our tracks. We carried him and brought him to the apostle at the end of the night. We saluted him as he stood praying, and he came out to us, and we told him that we had killed God's enemy. He spat upon our comrade's wounds, and both he and we returned to our families. Our attack upon God's enemy cast terror among the Jews, and there was no Jew in Medina who did not fear for his life.' [2]

Ka'b b, Malik said:

Of the Ka'b was left prostrate there
 (After his fall al-Nadir were brought low). **[page 368-369 paragraph 553]**
 Sword in hand we cut him down
 By Muhammad's order when he sent secretly by night
 Ka'b's brother to go to Ka'b.
 He beguiled him and brought him down with guile

Mahmud was trustworthy, bold (577).

Hassan b. Thabit, mentioning the killing of Ka'b and of Sallam b. Abu'l-Huqayq, said:

What a fine band you met, O Ibnu'l-Huqayq,
And you too, Ibnu'l-Ashraf,
Travelling by night with the light swords
Bold as lions in their jungle lair
Until they came to you in your quarter
And made you taste death with their deadly swords,
Seeking victory for the religion of their prophet
Counting their lives and wealth as nothing (578). ...” [page 369 paragraph 553]

Sunan Abu Dawud, Volume 5, Book 37, Chapter 2, Number 4361 -

“... Chapter 2. The Ruling Regarding On Who Reviles The Prophet

It was narrated that 'Ikrimah said: “Ibn 'Abbas told us that **a blind man had a female slave who had borne him a child (Umm Walad) who reviled the Prophet and disparaged him**, and he told her not to do that, but she did not stop, and he rebuked her, but she paid no heed. **One night she started to disparage and revile the Prophet, so he took a dagger and put it in her stomach and pressed on it and killed her. There fell between her legs a child who was smeared with the blood that was there.** The next morning mention of that was made to the Prophet and he assembled the people and said: 'By Allah, I adjure the man who did this, to stand up.' The blind man stood up and came through the people, trembling, and he came and sat before the Prophet. He said: 'O Messenger of Allah, I am the one who did it. **She used to revile you and disparage you, and I told her not to do it, but she did not stop, and I rebuked her, but she paid no heed.** I have two sons from her who are like two pearls, and she was good to me. Last night she started to revile you and disparage you, and **I took a dagger and placed it on her stomach and I pressed on it until I killed her.'** The Prophet said: 'Bear witness that no retaliation is due for her blood.' ...”

[06] Muhammad 's first impression of his visions were that they were of the devil and he became suicidal:

Sahih al-Bukhari, Volume 1, Book 1, Number 3 -

“... **Narrated 'Aisha: (the mother of the faithful believers)** The commencement of the Divine Inspiration to Allah's Apostle was in the form of good dreams which came true like bright day light, and then the love of seclusion was bestowed upon him. **He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days** before his desire to see his family. **He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet replied, “I do not know how to read. The Prophet added, “The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.'**”

Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists) has created man from a clot. Read! And your Lord is the Most Generous.' (96.1, 96.2, 96.3) Then Allah's Apostle returned with the Inspiration and with his heart beating severely. Then he went to Khadija bint Khuwailid and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me." Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your Kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones." Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the PreIslamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" Allah's Apostle described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Apostle asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqa died and the Divine Inspiration was also paused for a while.

Narrated Jabir bin 'Abdullah Al-Ansari while talking about the period of pause in revelation reporting the speech of the Prophet "While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira' sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, 'Wrap me (in blankets).' And then Allah revealed the following Holy Verses (of Quran): 'O you (i.e. Muhammad)! wrapped up in garments!' Arise and warn (the people against Allah's Punishment),... up to 'and desert the idols.' (74.1-5) After this the revelation started coming strongly, frequently and regularly." ..."

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, pages 105-107 paragraphs 152-154 -

[page 105 paragraph 152] "... Wahb b. Kaisan told me that 'Ubayd said to him: Every year during the month the apostle would pray in seclusion and give food to the poor that came to him. And when he completed the month and returned from his seclusion, first of all before entering his house he would go to the Ka'ba and walk around it seven times or as often as it pleased God; then he would go back to his house until in the year when God sent him, in the month of [page 105-106 paragraph 152-153] Ramadan in which God willed concerning him what He willed of His grace, the apostle set forth to Hira as was his wont, and his family with him. When it was the night on which God honoured him with his mission and showed mercy on His servants thereby, **Gabriel brought him**

the command of God. 'He came to me,' said the apostle of God, 'While I was asleep, with a coverlet of brocade whereon was some writing, and said, "Read!" I said, "What shall I read?" He pressed me with it so tightly that I thought it was death; then he let me go and said, "Read!" I said, "What shall I read?" He pressed me with it again so that I thought it was death; then he let me go and said "Read!" I said, "What shall I read?" He pressed me with it the third time so that I thought it was death and said "Read!" I said, "What then shall I read?" – and this I said only to deliver myself from him, lest he should do the same to me again. He said:

"Read in the name of the Lord who created,
Who created man of blood coagulated.
Read! They Lord is the most beneficent,
Who taught by the pen,
Taught that which they knew not unto me." [1]

So I read it, and he departed from me. And I awoke from my sleep, and it was as though these words were written on my heart. (T. [1150] Now none of God's creatures was more hateful to me than an (ecstatic) poet or a man **possessed**: I could not even look at them. I thought, Woe is me poet or **possessed** – Never shall Quraysh say this of me! **I will go to the top of the mountain and throw myself down that I may kill myself and gain rest. So I went forth to do so and then) when I was midway on the mountain, I heard a voice from heaven saying, "O Muhammad! thou art the apostle of God and I am Gabriel."** I raised my head towards heaven to see (who was speaking), and lo, Gabriel in the form of a man with feet astride the horizon, saying, "O Muhammad! thou art the apostle of God and I am Gabriel." I stood gazing at him (T. and that turned me from my purpose) moving neither forward nor backward; then I began to turn my face away from him, but towards whatever region of the sky I looked, I saw him as before. And I continued standing there, neither advancing nor turning back, until Khadija sent her messengers in search of me and they gained the high ground above Mecca and returned to her while I was standing in the same place; then he parted from me and I from him, returning to my family. **And I came to Khadija and sat by her thigh and drew close to her. She said, "O Abu'l-Qasim, [2] where hast thou been? By God, I sent my messengers in search of thee, and they reached the high ground above Mecca and returned to me." (T. I said to he, "Woe is me poet or **possessed**."** She said, "I take refuge in God from that O Abu'l-Qasim. **God would not treat you thus since he knows your truthfulness, your great trustworthiness, your fine character, and your kindness. This cannot be, my dear. Perhaps [page 106-107 paragraph 153-154. [1] Surah 96:1-5, [2] The kunya or 'name of honour' of Muhammad.] you did see something."** "Yes, I did," I said.) Then I told her of what I had seen; and she said, "Rejoice, O son of my uncle, and be of good heart. Verily, by Him in whose hand is Khadija's soul, I have hope that thou wilt be the prophet of this people.'" Then she rose and gathered her garments about her and set forth to her cousin Waraqa b. Naufal b. Asad b. 'Abdu'l-'Uzza b. Qusayy, who had become a Christian and read the scriptures and learned from those that follow the Torah and the Gospel. And when she related to him what the apostle of God told her he had seen and heard, Waraqa cried, 'Holy! Holy! Verily by Him in whose hand is Waraqa's soul, if thou hast spoken to me the truth, O Khadija, there hath come unto him the greatest Namus (T. meaning Gabriel) who came to Moses aforetime, and lo, he is the prophet of this people. Bid him be of good heart.' So Khadija returned to the

apostle of God and told him what Waraqa had said. (T. and that calmed his fears somewhat.) And when the apostle of God had finished his period of seclusion and returned (to Mecca), in the first place he performed the circumambulation of the Ka'ba, as was his wont. While he was doing it, Waraqa met him and said, 'O son of my brother, tell me what thou hast seen and heard.' The apostle told him, and Waraqa said, 'Surely, by Him in whose hand is Waraqa's soul, thou art the prophet of this people. There hath come unto thee the greatest Namus, who came unto Moses. Thou wilt be called a liar, and they will use thee despitefully and cast thee out and fight against thee. Verily, if I live to see that day, I will help God in such wise as He knoweth.' Then he brought his head near to him and kissed his forehead; and the apostle went to his own house. (T. Waraqa's words added to his confidence and lightened his anxiety.)

Isma'il b. Abu Hamik, a freedman of the family of al-Zubayr, told me on Khadija's authority that she said to the apostle of God, 'O son of my uncle, are you able to tell me about your visitant, when he comes to you?' he replied that he could, and she asked him to tell her when he came. So when Gabriel came to him, as he was wont, the apostle said to Khadija, 'This is Gabriel who has just come to me.' 'Get up, O son of my uncle,' she said, 'and sit by my left thigh'. The apostle did so, and she said, 'Can you see him?' 'Yes,' he said. She said, 'Then turn round and sit on my right thigh.' He did so, and she said, 'Can you see him?' When he had done this she again asked if he could see him, and when he said yes, she disclosed her form and cast aside her veil while the apostle was sitting in her lap. Then she said, 'Can you see him?' And he replied, 'No.' She said, 'O son of my uncle, rejoice and be of good heart, by God he is an angel and not a satan.'

I told 'Abdullah b. Hasan this story and he said, 'I heard my mother Fatima, daughter of Husayn, talking about this tradition from Khadija, but as I heard it she made the apostle of God come inside her shift, and thereupon Gabriel departed, and she said to the apostle of God, "This verily is an angel and not a satan." ..."
[page 107 paragraph 154]

[07] Muhammad delivered revelations promoting polytheism, called the 'satanic verses', Al-Uzza, Al-Lat and Manat, the three female Cranes:

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, pages 161-167 paragraphs 233-240 -

[page 161 paragraph 233] “... THE ILL-TREATMENT THE APOSTLE RECEIVED FROM HIS PEOPLE

His uncle and the rest of B. Hasim gathered round him and protected him from the attacks of the Quraysh, who, when they saw that they could not get at him, mocked and laughed at him and disputed with him. The Quran began to come down concerning the wickedness of Quraysh and those who showed enmity to him, some by name and some only referred to in general. Of those named are his uncle Abu Lahab and his wife Umm Jamil, 'the bearer of the wood'. God called her this because she, so I am told, carried thorns and cast them in the apostle's way where he would be passing. So God sent down concerning the pair of them:

Abu Lahab and his hands, God blast, His wealth and gains useless at the last, He shall
roast in flames, held fast, With his wife, the bearer of the wood, aghast, On her neck a
rope of palm-fiber cast. (203) [1]

I was told that Umm Jamil, the bearer of the wood, when she heard what had come down
about her and about her husband in the Quran, came to the apostle of God, when he was
sitting in the mosque by the Ka'ba with Abu Bakr, with a stone pestle in her hand, and
when she stood by the pair of them God made her unable to see the apostle so that she
saw only Abu Bakr and asked him where his companion was, 'for I have been told that
he is satirizing me, [2] and by God, if I had found him I would have smashed his mouth
with this stone. By God, I am a poet.' Then she said:

We reject the reprobate,
His words we repudiate,
His religion we loathe and hate. [3]

[1] Surah 111. The rhyme of the original has been imitated.

[2] i.e. composed a Hija', which in early times had the effect of a spell which could bring
the fate it described on its victims. See my Prophecy and Divination, pp. 248 ff., 258 ff.,
281 ff. Umm Jamil's object in trying to smash Muhammad's mouth was to destroy his
organs of speech so that he could no longer utter magical curses.

[3] This is a rough attempt to render the rough rhyme of the original, which consists of
seven syllables, by a strange coincidence similar to the taunt song of children:

I'm the king of the castle,
Get out you dirty rascal. ..." [pages 161-162 paragraphs 233-234]

[pages 161-162 paragraphs 233-234] "... Then she went off and Abu Bakr asked the
apostle if he thought she had seen him. He replied that she had not because God had
taken her sight away from him (204).

The Quraysh had called the apostle Mudhammad to revile him. He used to say, 'Aren't
you surprised at the injuries of the Quraysh which God turns away from me? They curse
me and satirize Mudhammad [reprobate] whereas I am Muhammad [the laudable].'

[Another referred to in the Quran] is Umayya b. Khalaf b. Wahb b. Hudhafa b. Jumah.
Whenever he saw the apostle he slandered and reviled him, so God sent down
concerning him, 'Woe to every slandering backbiter, who has gathered wealth and
increased it, and thinks that his wealth will make him immortal. No, he will be thrown
to the devouring fire. What will make you realize what that is? It is God's fire kindled
which mounts over the hearts. It is shut in on them in wide columns (205).' [1]

Khabbab b. al-Aratt, the prophet's companion, was a smith in Mecca who used to make
swords. He sold some to al-'As b. Wa'il so that he owed him some money and he came
to him to demand payment. He answered, 'Does not Muhammad, your companion
whose religion you follow, allege that in Paradise there is all the gold and silver and
clothes and servants that his people can desire?' 'Certainly,' said Khabbab. 'Then give
me till the day of resurrection until I return to that house and pay your debt there; for by

God, you and your companion will be no more influential with God than I, and have no greater share in it.' So God revealed concerning him, 'Have you considered him who disbelieves Our signs and says, I shall be given wealth and children. Hath he studied the unseen?' so far as the words, 'and we shall inherit from him what he speaks of and he will come to us alone.' [2]

Abu Jahl met the apostle, so I have heard, and said to him, 'By God, Muhammad, you will either stop cursing our gods or we will curse the God you serve.' So God revealed concerning that, 'Curse not those to whom they pray other than God lest they curse God wrongfully through lack of knowledge.' [3] I have been told that the apostle refrained from cursing their gods, and began to call them to Allah.

Al-Nadir b. al-Harith b. 'Alqama b. Kalada b. 'Abdu Manaf whenever the apostle sat in an assembly and invited people to God, and recited the Quran, and warned the Quraysh of what had happened to former peoples, followed him when he got up and spoke to them about Rustum the Hero and Isfandiyar and the kings of Persia, saying, 'By God, Muhammad cannot tell a better story than I and his talk is only of old fables which he has copied [4] as I have.' So God revealed concerning him, 'And they say, Stories of the ancients which he has copied down, and they are read to ...' **[page 162-163 paragraph 235-236]**

[1] Surah 104.

[2] Surah 19:80

[3] Surah 6:108

[4] Surah 25:6. iktataba to write down oneself, or to get something written down by another. The former seems to be demanded by the context.

[Page 162-163 paragraph 235-236] "... him morning and night. Say, He who knows the secrets of heaven and earth has sent it down. Verily, He is merciful, forgiving.' [1]

And there came down concerning him, 'When Our verses are read to him he says, fables of the ancients'. [1]

And again, 'Woe to every sinful liar who hears God's verses read before him. Then he continues in pride as though he had not heard them, as though in his ears was deafness. Tell him about a painful punishment' (206). [2]

The apostle sat one day, so I have heard, with al-Walid b. al-Mughira in the mosque, and al-Adr b. al-Harith came and sat with them in the assembly where some of Quraysh were. When the apostle spoke al-Nadr interrupted him, and the apostle spoke to him until he silences him. Then he read to him and to the others: 'Verily ye and what ye serve other than God is the fuel of hell. You will come to it. If these had been gods they would not have come to it, but all will be in it everlastingly. There is a wailing and there they will not hear' (207). [3]

Then the apostle rose and 'Abdullah b. al-Ziba'ra al-Sahmi came and sat down. Al-Walid said to him: 'By God al-Nadr could not stand up to the (grand)son of 'Abdu'l-Muttalib just now and Muhammad alleged that we and our gods are fuel for hell.' 'Abdullah said: 'If I had found him I would have refuted him. Ask Muhammad, "Is everything which is

worshipped besides God in Gehenna with those who worship it?" We worship the angels; the Jews worship 'Uzayr; and the Christians worship Jesus Son of Mary.' Al-Walid and those with him in the assembly marvelled at 'Abdullah's words and thought that he had argued convincingly. When the apostle was told of this he said: 'Everyone who wishes to be worshipped to the exclusion of God will be with those who worship him. They worship only satans and those they have ordered to be worshipped.' So God revealed concerning that 'Those who have received kindness from us in the past will be removed far from it and will not hear its sound and they abide eternally in their heart's desire', [4] i.e. Jesus Son of Mary and 'Uzayr and those rabbis and monks who lived in obedience to God, whom the erring people worship as lords beside God. And He revealed concerning their assertion that they worship angels and that they are the daughters of God, 'And they say the Merciful has chosen a son, (exalted be He above this); nay, they are but honoured slaves, they do not speak before He speaks, and they carry out His commands', as far as the words, 'and he of them who says, I am God as well as He, that one we shall repay with Gehenna. Thus do they repay the sinful ones.' [5]

And He revealed concerning what he mentioned about Jesus, Son of Mary, that he was worshipped beside God, and the astonishment of al-Walid and those who were present, at his argument and disputation, 'And ...' **[page 163-164 paragraph 237-238]**

[1] Surah 83:13.

[2] Surah 45:7.

[3] Surah 21:98.

[4] Surah 21:101.

[5] Surah 21:26-30.

[page 163-164 paragraph 237-238] "...when Jesus, Son of Mary, was cited as an example they people laughed thereat"; [1] i.e. they rejected your attitude to what they say. [2]

Then He mentions Jesus, Son of May, and says, 'He was nothing but a slave to whom We showed favour and made him an example to the children of Israel. If We had wished We could have made from you angels to act as vice-regents in the earth. Verily, there is knowledge of the [last] hour, so doubt not about it but follow Me. This is an upright path,' i.e. the signs which I gave him in raising the dead and healing the sick, therein is sufficient proof of the knowledge of the hour. He says: 'Doubt not about it, but follow Me. This is an upright path.'

Al-Akhnas b. Shariq b. 'Amr b. Wahb al-Thaqafi, ally of B. Zuhra, was one of the leaders of his people who was listened to with respect, and he used to give the apostle much trouble and contradict him, so God sent down about him: 'Do not obey every feeble oath-taker, slanderer, walking about with evil tales,' as far as the word 'zanim'. [3]

He did not say zanim in the sense of 'ignoble' to insult his ancestry, because God does not insult anyone's ancestry, but he confirmed thereby the epithet given to him so that he might be known. Zanim means an adopted member of the tribe. Al-Khatim al-Tamimi said in pagan days:

An outsider whom men invite as a supernumerary
As the legs are useless additions to the width of a pelt.

Al-Walid said: 'Does God send down revelations to Muhammad and ignore me, the greatest chief of Quraysh, to say nothing of Abu Mas'ud 'Amr b. 'Umayr al-Thaqafi, the chief of Thaqif, we being the great ones of Ta'if and Mecca?' So God sent down concerning him, so I am told, 'They said, if this Quran had been revealed to a great man of the two towns,' as far as the words, 'than what they amass'. [4]

Ubayy b. Khalaf b. Wahb b. Hudhafa and 'Uqba b. Abu Mu'ayt were very close friends. Now 'Uqba had sat and listened to the apostle and when Ubayy knew of that he came to him and said, 'Do I hear that you have sat with Muhammad and listened to him? I swear I will never see you or speak to you again (and he swore a great oath) if you do the same again, or if you do not go and spit in his face.' 'Uqba, the enemy of God, actually did this, God curse him. So God sent down concerning the pair of them, ..." **[page 164-165 paragraph 238-239]**

[1] Surah 43:57.

[2] A difficult phrase. Sadda with the preposition min means 'to laugh immoderately or to make a loud noise'. With 'an it means 'to turn away from'. But these two prepositions are often interchangeable. Ibn Ishaq's explanation of the passage is that the fact that Christians pray to Jesus is no justification for the polytheism of the Meccans, as the latter argued, for Christians perverted the message Jesus brought. When Jesus is adduced as an example (of one who called an evil people to God) the Meccans rejected Muhammad's attitude towards him in what they said; but this exegesis is not sound. The Surah is perfectly consistent in showing how prophets were sent to erring people and were laughed at. Cf. v. 47: The Meccans laugh when Jesus is mentioned because his worship would seem to justify their worshipping several gods. The citation which follows shows where in Muhammad's opinion they were wrong. I.I. has adopted the reading yasudduna (so Nafi', I. 'Amir, and al-Kisa'i) instead of the commoner yasidduna.

[3] Surah 68:10-13.

[4] Surah 43:30.

[page 164-165 paragraph 238-239] "... 'On the day that the sinner bites his hands, saying, would that I had chosen a path with the apostle,' as far as the words 'a deserter of men'. [1]

Ubayy took to the apostle an old bone, crumbling to pieces, and said, 'Muhammad, do you allege that God can revivify this after it has decayed?' Then he crumbled it in his hand and blew the pieces in the apostle's face. The apostle answered: 'Yes, I do say that. God will raise it and you, after you have become like this. Then God will send you to Hell.' So God revealed concerning him, 'He gave us a parable, and he forgot that he was created, saying, who will revivify bones which are rotten? Say, He who gave them life in the first instance will revivify them. He who knows about all creation, who has made for you fire from the green wood, and lo, you kindle flame from it.' [2]

There met the apostle, as he was going round the Ka'ba, so I have been told, [3] Al-Aswad b. al-

Muttalib b. Asad b. 'Abdu'l-'Uzza and al-Walid b. al-Mughira and Umayya b. Khalaf and

al-'As b. Wa'il al-Sahmi, men of reputation among their people. They said: 'Muhammad, come let us worship what you worship, and you worship what we worship. You and we will combine in the matter. If what you worship is better than what we worship we will take share of it, and if what we worship is better than what you worship, you can take a share of that.' So God revealed concerning them, 'Say, O disbelievers, I do not worship what you worship, and you do not worship what I worship, and I do not worship what you worship, and you do not worship what I worship; you have your religion and I have mine.' [4] i.e. If you will only worship God on condition that I worship what you worship, I have no need of you at all. You can have your religion, all of it, and I have mine.

(T. [1192] Now the apostle was anxious for the welfare of his people, wishing to attract them as far as he could. It has been mentioned that he longed for a way to attract them, and the method he adopted is what Ibn Hamid told me that Salama said M. Ishaq told him from Yazid b. Ziyad of Medina from M. b. Ka'b al-Qurazi: When the apostle saw that his people turned their backs on him and he was pained by their estrangement from what he brought them from God he longed that there should come to him from God a message that would reconcile his people to him. Because of his love for his people and his anxiety over them it would delight him if the obstacle that made his task so difficult could be removed; so that he meditated on the project and longed for it and it was dear to him. Then God sent down 'By the star when it sets your comrade errs not and is not deceived, he speaks not from his own desire,' and when he reached His words 'Have you thought of al-Lat and al-Uzza and Manat the third, the other', [5] Satan, when he was meditating upon it, and desiring to bring it ...” [page 165-166 paragraph 239]

[1] Surah 25:29.

[2] Surah 36:78.

[3] Ta. 1191.12 gives the authorities for this tradition as I.I. from Sa'id b. Mina, a freedman of Abu'l-Bakhtari. There are a few verbal discrepancies: the Meccans say, 'If what you have brought is better than what we have ... and if what we have is better than what you have', &c.

[4] Surah 109.

[5] Surah 53:1-20.

[page 165-166 paragraph 239] “... (sc. reconciliation) to his people, put upon his tongue 'these are the exalted Gharaniq [1] whose intercession is approved.' [2] When Quraysh heard that, they were delighted and greatly pleased at the way in which he spoke of their gods and they listened to him; while the believers were holding that what their prophet brought them from their Lord was true, not suspecting a mistake or a vain desire or a slip, and when he reached the prostration [3] and the end of the Surah in which he prostrated himself the Muslims prostrated themselves when their prophet prostrated confirming what he brought and obeying his command, and the polytheists of Quraysh and others who were in the mosque prostrated when they heard the mention of their gods, so that everyone in the mosque believer and unbeliever prostrated, except al-Walid b. al-Mughira who was an old man who could not do so, so he took a handful of dirt from the valley and bent over it. Then the people dispersed and Quraysh went out, delighted at what had been said about their gods, saying, 'Muhammad has spoken of our gods in

splendid fashion. He alleged in what he read that they are the exalted Gharaniq whose intercession is approved.'

The news reached the prophet's companions who were in Abyssinia, it being reported that Quraysh had accepted Islam, so some men started to return while others remained behind. Then Gabriel came to the apostle and said, 'What have you done, Muhammad? You have read to these people something I did not bring you from God and you have said what He did not say to you. The apostle was bitterly grieved and was greatly in fear of God. So God sent down (a revelation), for **He was merciful to him, comforting him and making light of the affair and telling him that every prophet and apostle before him desired as he desired and wanted what he wanted and Satan interjected something into his desires as he had on his tongue.** So God annulled what Satan had suggested and God established His verses i.e. you are just like the prophets and apostles. **Then God sent down: 'We have not sent a prophet or apostle before you but when he longed Satan cast suggestions into his longing. But God will annul what Satan has suggested. Then God will establish his verses, God being knowing and wise.'** [4] Thus God relieved his prophet's grief, and made him feel safe from his fears and annulled what Satan had suggested in the words used **above their gods by his revelation** 'Are yours the males and His the females? That were indeed an unfair division' (i.e. most unjust); 'they are nothing but names which your fathers gave them as far as the words 'to whom he pleases and accepts', [5] i.e. how can the intercession of their gods avail with Him?

When the annulment of what Satan had put upon the prophet's tongue ...” [page 166-167 paragraph 239-240]

[1] The word is said to mean 'Numidian cranes' which fly at a great height.

[2] Another reading is turtaja 'to be hoped for'.

[3] Mentioned in the last verse of the Surah.

[4] Surah 22:51. The following verse is not without relevance in this context: 'that He may make what Satan suggested a temptation to those whose hearts are diseased and hardened'.

[5] Surah 53:19-27.

[page 166-167 paragraph 239-240] “... came from God, Quraysh said: 'Muhammad has repented of what he said about the position of your gods with Allah, altered it and brought something else.' Now those two words which Satan had put upon the apostle's tongue were in the mouth of every polytheist and they became more violently hostile to the Muslims and the apostle's followers. Meanwhile those of his companions who had left Abyssinia when they heard that the people of Mecca had accepted Islam when they prostrated themselves with the apostle, heard when they approached Mecca that the report was false and none came into the town without the promise of protection or secretly. Of those who did come into Mecca and stayed there until he migrated to Medina and were present at Badr with him was 'Uthman b. 'Affan ... with his wife Ruqayya d. of the apostle and Abu Hudhayfa b. 'Utba with his wife Sahla d. of Suhayl, and a number of others, in all thirty-three men. [1]

Abu Jahl b. Hisham, when God mentioned the tree of al-Zaqqum to strike terror into them, said: 'O Quraysh, do you know what the tree of al-Zaqqum with which

Muhammad would scare you is?' When they said that they did not he said: 'It is Yathrib dates buttered. By Allah, if we get hold of them we will gulp them down in one!' So God sent down concerning him, 'Verily the tree of al-Zaqqum is the food of the sinner like molten brass seething in their bellies like boiling water,' [2] i.e. it is not as he said (208). God revealed concerning it, 'And the tree which is cursed in the Quran; and We will frighten them, but it increases them in naught save great wickedness.' [3]

Al-Walid was having a long conversation with the apostle who greatly desired to convert him to Islam when I. Umm Maktum, a blind man, passed by and began to ask the apostle to recite the Quran. The prophet found this hard to bear and it annoyed him, because he was diverting him from al-Walid and spoiling the chance of his conversion; and when the man became importunate he went off frowning and left him. So God revealed concerning him, 'He frowned and turned his back when the blind man came to him' as far as the words 'in books honoured, exalted, and purified', [4] i.e. I sent you only to be an evangelist and a reprover; I did not specify one person to the exclusion of another, so withhold not (the message) from him who seeks it, and do not waste time over one who does not want it (209). ...” [page 167 paragraph 240]

[1] A parallel tradition from M. b. Ka'b al-Qurazi and M. b. Qays is given by T. 1195-6.

[2] Surah 44:43. Suhayli, p. 228, has an interesting note to the effect that this word is of Yamani

origin, and that there it means anything which causes vomiting.

[3] Surah 17:62.

[4] Surah 80.

Surah 22:52-53 (al-Hilali-Khan translation) -

“... [v.52] **Never** did We send a Messenger or a Prophet before you **but when he did recite the revelation or narrated or spoke, Shaitan (Satan) threw (some falsehood) in it. But Allah abolishes that which Shaitan (Satan) throws in. Then Allah establishes His Revelations.** And Allah is the All-Knower, All-Wise. [v.53] **That He (Allah) may make what is thrown in by Shaitan (Satan) a trial** for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened. And certainly, the Zalimun (polytheists and wrong-doers) are in an opposition far-off (from the truth against Allah's Messenger and the believers). ...”

[08] Muhammad was the victim of a magick spell, involving a comb and hair, that gave him false dreams about having had sexual relation with his [child-bride] wife Aishah that day when he had not:

Sahih al-Bukhari, Volume 4, Book 54, Number 490 -

“... **Narrated 'Aisha: Magic was worked on the Prophet so that he began to fancy that he was doing a thing which he was not actually doing.** One day he invoked (Allah) for a long period and then said, “I feel that Allah has inspired me as how to cure myself. Two persons came to me (in my dream) and sat, one by my head and the other by my feet. One of them asked the other, **“What is the ailment of this man?” The other replied, 'He has been bewitched' The first asked, 'Who has bewitched him?' The other replied, 'Lubaid bin Al-A'sam.' The first one asked, 'What material has he used?' The other replied, 'A comb, the hair gathered on it, and the outer skin of**

the pollen of the male date-palm.' The first asked, 'Where is that?' The other replied, 'It is in the well of Dharwan.'" So, the Prophet went out towards the well and then returned and said to me on his return, "Its date-palms (the date-palms near the well) are like the heads of the devils." I asked, "Did you take out those things with which the magic was worked?" He said, "No, for I have been cured by Allah and I am afraid that this action may spread evil amongst the people." Later on the well was filled up with earth. ..."

Sahih al-Bukhari, Volume 7, Book 71, Number 658 -

"... Narrated 'Aisha: A man called Labid bin al-A'sam from the tribe of Bani Zaraq worked magic on Allah's Apostle till Allah's Apostle started imagining that he had done a thing that he had not really done. One day or one night he was with us, he invoked Allah and invoked for a long period, and then said, "O 'Aisha! Do you know that Allah has instructed me concerning the matter I have asked him about? Two men came to me and one of them sat near my head and the other near my feet. One of them said to his companion, **"What is the disease of this man?" The other replied, 'He is under the effect of magic.'** The first one asked, **'Who has worked the magic on him?' The other replied, 'Labid bin Al-A'sam.'** The first one asked, **'What material did he use?' The other replied, 'A comb and the hairs stuck to it and the skin of pollen of a male date palm.'** The first one asked, 'Where is that?' The other replied, '(That is) in the well of Dharwan;" So Allah's Apostle along with some of his companions went there and came back saying, "O 'Aisha, the color of its water is like the infusion of Henna leaves. The tops of the date-palm trees near it are like the heads of the devils." I asked. "O Allah's Apostle? Why did you not show it (to the people)?" He said, "Since Allah cured me, I disliked to let evil spread among the people." Then he ordered that the well be filled up with earth. ..."

Sahih al-Bukhari, Volume 7, Book 71, Number 660 -

"... Narrated Aisha: Magic was worked on Allah's Apostle so that he used to think that he had sexual relations with his wives while he actually had not (Sufyan said: That is the hardest kind of magic as it has such an effect). Then one day he said, "O 'Aisha do you know that Allah has instructed me concerning the matter I asked Him about? Two men came to me and one of them sat near my head and the other sat near my feet. The one near my head asked the other. **What is wrong with this man?' The latter replied the is under the effect of magic The first one asked, Who has worked magic on him?'** The other replied Labid bin Al-A'sam, a man from Bani Zaraq who was an ally of the Jews and was a hypocrite.' The first one asked, What material did he use?)' The other replied, **'A comb and the hair stuck to it.'** The first one asked, 'Where (is that)?' The other replied. 'In a skin of pollen of a male date palm tree kept under a stone in the well of Dharwan'" So the Prophet went to that well and took out those things and said "That was the well which was shown to me (in a dream) Its water looked like the infusion of Henna leaves and its date-palm trees looked like the heads of devils." The Prophet added, "Then that thing was taken out' I said (to the Prophet) "Why do you not treat yourself with Nashra?" He said, "Allah has cured me; I dislike to let evil spread among my people." ..."

Sahih al-Bukhari, Volume 7, Book 71, Number 661 -

“... **Narrated 'Aisha: Magic was worked on Allah's Apostle so that he began to imagine that he had done something although he had not.** One day while he was with me, he invoked Allah and invoked for a long period and then said, “O 'Aisha! Do you know that Allah has instructed me regarding the matter I asked Him about?” I asked, “What is that, O Allah's Apostle?” He said, “Two men came to me; one of them sat near my head and the other sat near my feet. **One of them asked his companion, 'What is the disease of this man?' The other replied, 'He is under the effect of magic.' The first one asked, 'Who has worked magic on him?'**” The other replied, 'Labid bin A'sam, a Jew from the tribe of Bani Zuraiq.' The (first one asked), 'With what has it been done?' The other replied, **'With a comb and the hair stuck to it and a skin of the pollen of a male datepalm tree.'** The first one asked, 'Where is it?' The other replied, 'In the well of Dharwan.' Then the Prophet went along with some of his companions to that well and looked at that and there were date palms near to it. Then he returned to me and said, 'By Allah the water of that well was (red) like the infusion of Henna leaves and its date-palms were like the heads of devils' I said, “O Allah's Apostle! Did you take those materials out of the pollen skin?” He said, 'No! As for me Allah has healed me and cured me and I was afraid that (by Showing that to the people) I would spread evil among them when he ordered that the well be filled up with earth, and it was filled up with earth. ...”

Sahih Muslim, Book 026, Chapter 16, Number 5428 -

“... **A'isha reported that a Jew from among the Jews of Banu Zuraiq who was called Labid b. al-A'sam cast spell upon Allah's Messenger (may peace be upon him) with the result that he (under the influence of the spell) felt that he had been doing something whereas in fact he had not been doing that.** (This state of affairs lasted) until one day or during one night Allah's Messenger (may peace be upon him) made supplication (to dispel its effects). He again made a supplication and he again did this and said to 'A'isha: Do you know that Allah has told me what I had asked Him? There came to me two men and one amongst them sat near my head and the other one near my feet and he who sat near my head said to one who sat near my feet or one who sat near my feet said to one who sat near my head: What is the trouble with the man? He said: **The spell has affected him. He said: Who has cast that?** He (the other one) said: It was Labid b. A'sam (who has done it). He said: What is the thing by which he transmitted its effect? He said: **By the comb and by the hair stuck to the comb and the spathe of the date-palm.** He said: Where is that? He replied: In the well of Dhi Arwan. She said: Allah's Messenger (may peace be upon him) sent some of the persons from among his Companions there and then said: 'A'isha. by Allah, its water was yellow like henna and its trees were like heads of the devils. She said that she asked Allah's Messenger (may peace be upon him) as to why he did not burn that. He said: No, Allah has cured me and I do not like that I should induce people to commit any high-handedness in regard (to one another), but I only commanded that it should be buried. ...”

Sahih Muslim, Book 026, Chapter 16, Number 5429 -

“... **'A'isha reported that Allah's Messenger (may peace be upon him) was affected with a spell,** the rest of the hadith is the same but with this variation of wording: “Allah's Messenger (may peace be upon him) went to the well and looked towards it and

there were trees of date-palm near it. I ('A'isha) said: I asked Allah's Messenger (may peace be upon him) to bring it out, and I did not say: Why did not you burn it?" And there is no mention of these words: "I commanded (to bury them) and they buried." ..."

Apparently Qasim [Muhammad] forgot to eat his recommended [7] 'Ajwa dates that day [as well on the day he was greatly affected by a spell of sorcery which made him dream he was having intimate relations with his child-bride wife Aishah], see Sahih al-Bukhari and Sahih Muslim -

Sahih al-Bukhari, Volume 7, Book 71, Number 663 -

"... Narrated Saud: **The Prophet said, "If somebody takes some 'Ajwa dates every morning, he will not be effected by poison or magic on that day till night."** (Another narrator said **seven** dates). ..."

Sahih al-Bukhari, Volume 7, Book 71, Number 664 -

"... Narrated Saud: I heard Allah's Apostle saying, "If Somebody takes **seven** 'Ajwa dates in the morning, neither magic nor poison will hurt him that day." ..."

Sahih Muslim, Book 023, Chapter 25, Number 5081 -

"... 'Amir b. Sa'd b. Abu Waqqas reported Allah's Messenger (may peace be upon him) as saying: He who ate seven 'ajwa' dates in the morning, poison and magic will not harm him on that day. ..."

Apparently Qasim also forgot his own Qur'anic verses in prayer to his Allah:

Surah 113:1-2 (al-Hilali-Khan translation) -

"... [v.1] Say "I seek refuge with (Allah), the Lord of the daybreak, [v.2] "From the evil of what He has created, ..."

Tafsir of al-Jalalayn on Surah 113:1-2 -

"... [113:1] Say: 'I seek refuge in the Lord of the Daybreak, the morning, [113:2] from the evil of what He has created, of obligated animate beings **and non-obligated ones and from all inanimates, such as poison and so on; ...**"

Apparently even his personal angel 'Jibril' didn't see fit to warn Muhammad, and Qasim's Allah remained silent, and even his [and his top military people's] common sense seemed to have failed him, in receiving a 'gift' of food from a conquered people, ultimately which brought about his long, laborious, slow and painful death.

[09] Muhammad is proclaimed by Muslims to be prophesied in the Torah and Gospels, notice also that the Scriptures have been "distorted" [notes]:

Surah 7:157 (al-Hilali-Khan translation) -

“... Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad) whom they find written with them in the Taurat (Torah) (Deut, xviii 15) and the Injeel (Gospel) (John xiv, 16), – he commands them for Al-Ma'ruf (Islamic Monotheism and all that Islam has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful At-Tayyibat (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khaba'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, person and foods), he releases them from their heavy burdens (of Allah's Covenant with the children of Israel), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad), honour him, help him, and follow the light (the Qur'an) which has been sent down with him, it is they who will be successful. ...”

*** (al-Hilali-Khan translation notes on Surah 7:157) -**

“... (V.7:157) There exists in the Taurat (Torah) and the Injeel (Gospel), even after the original text has been distorted, clear prophecies indicating the coming of Prophet Muhammad, e.g. Deut. 18:18,21; Psl. 118:22-23; Isa. 42:1-13; Hab. 3:3-4; Matt. 21:42-43; Jn. 14:21-17,26-28, 16:7-14. ...”

[These [way abused] Scripture [KJB] texts may be dealt with elsewhere, upon request, as it would take up too much room here. Muhammad treats the Bible like he treats women.]

[10] Men can rape [have sex with] their captives/slaves [even if they are the wife of a man [enemy] still alive, even in front of them, or practice 'Azl [[withdrawing prior to climax, so there might not be a pregnancy] so they can ransom the slave back], in any manner/way they will:

Surah 4:3 (al-Hilali-Khan translation) -

“... And if you fear that you shall not be able to deal justly with the orphan-girls then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (the slaves) that your right hands possess. That is nearer to prevent you from doing injustice. ...”

Surah 4:3 (Pickthall translation) -

“... And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if ye fear that ye cannot do justice [to so many] then one [only] or [the captives] that your right hands possess. Thus it is more likely that ye will not do injustice. ...”

Surah 4:3 (Shakir translation) -

“... And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice [between them], then [marry] only one or what your right hands possess; this is more proper, that you may not deviate from the right course. ...”

Surah 4:3 (Yusuf-Ali translation) -

“... If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice. ...”

Tafsir of al-Jalalayn on Surah 4:3 -

“... [4:3] If you fear that you will not act justly, [that] you will [not] be equitable, towards the orphans, and are thus distressed in this matter, then also fear lest you be unjust towards women when you marry them; marry such (mā means man) women as seem good to you, two or three or four, that is, [each man may marry] two, or three, or four, but do not exceed this; but if you fear you will not be equitable, towards them in terms of [their] expenses and [individual] share; then, marry, only one, or, restrict yourself to, **what your right hands own, of slavegirls, since these do not have the same rights as wives**; thus, by that marrying of only four, or only one, or resorting to **slavegirls**, it is likelier, it is nearer [in outcome], that you will not be unjust, [that] you will [not] be inequitable. ...”

Surah 4:24 (al-Hilali-Khan translation) -

“... Also (forbidden are) women already married, except those (slaves) whom your right hands possess.”

Surah 4:24 (Pickthall translation) -

“... 24. And all married women [are forbidden unto you] save those [captives] whom your right hands possess. It is a decree of Allah for you.”

Surah 4:24 (Shakir translation) -

“... 24. And all married women except those whom your right hands possess [this is] Allah's ordinance to you,”

Surah 4:24 (Yusuf-Ali translation) -

“... Also (prohibited are) women already married, **except those whom your right hands possess: (537) Thus hath Allah ordained**”

*** Surah 4:24 Yusuf-Ali translation notes - “537: Whom your right hands possess: i.e., captives in a Jihad. (R). ...”**

Tafsir al-Jalalayn on Surah 4:24 -

“... [4:24] And, forbidden to you are, wedded women, those with spouses, that you should marry them before they have left their spouses, be they Muslim free women or not; **save what your right hands own, of captured [slave] girls, whom you may have sexual intercourse with, even if they should have spouses among the enemy camp,** but only after they have been absolved of the possibility of pregnancy [after the completion of one menstrual cycle]; **this is what God has prescribed for you** (kitāba is in the accusative because it is the verbal noun). **Lawful for you** (read passive wa-uhilla, or active wa-ahalla), ...”

Surah 23:5-6 (al-Hilali-Khan translation) -

“... [v.5] And those who guard their chastity (i.e. private parts, from illegal sexual acts) [v.6] Except from their wives or (the slaves) that their right hands possess, -- for then, they are free from blame; ...”

Surah 23:5-6 (Pickthall translation) -

“... [v.5] And who guard their modesty – [v.6] Save from their wives or the [slaves] that their right hands possess, for then they are not blameworthy, ...”

Surah 23:5-6 (Shakir translation) -

“... [v.5] And who guard their private parts, [v.6] Except before their mates or those whom their right hands possess, for they surely are not blameable, ...”

Surah 23:5-6 (Yusuf-Ali translation) -

“... [v.5] Who abstain from sex, [v.6] Except with those joined to them in the marriage bond, or (the captives) whom their right hands possess,- for (in their case) they are free from blame, ...”

Tafsir of al-Jalalayn on Surah 23:5-6 -

“... [23:5] and who guard their private parts, against what is unlawful, [23:6] except from their spouses, that is, to their spouses, and what [slaves] their right hands possess, that is, concubines, for then they are not blameworthy, in having sexual intercourse with them. ...”

Surah 70:29-30 (al-Hilali-Khan translation) -

“... [v.29] And those who guard their chastity (i.e. private parts from illegal sexual acts). [v.30] Except from their wives or the (women slaves) whom their right hands possess -- for (then) they are not blameworthy. ...”

Surah 70:29-30 (Pickthall translation) -

“... [v.29] And those who preserve their chastity [v.30] Save with their wives and those whom their right hands possess, for thus they are not blameworthy; ...”

Surah 70:29-30 (Shakir translation) -

“... [v.29] And those who guard their private parts, [v.30] Except in the case of their wives or those whom their right hands possess – for these surely are not to be blamed, ...”

Surah 70:29-30 (Yusuf-Ali translation) -

“... [v.29] And those who guard their chastity, [v.30] Except with their wives and the (captives) whom their right hands possess,-- for (then) they are not to be blamed, ...”

Tafsir of al-Jalalyn on Surah 70:29-30 -

“... [70:29] and those who guard their private parts, [70:30] except from their wives and those whom their right hands own, in the way of slavegirls, for in that case they are not blameworthy; ...”

Surah 2:223 (al-Hilali-Khan translation) -

“... Your wives are a tilth [*] for you, so go to your tilth, when or how you will, and send (good deeds, or ask Allah to bestow upon you pious offspring) for your own selves beforehand. And fear Allah, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad). ...”

*** Surah 2:223 (al-Hilali-Khan translation notes) -** “... (V.2:223): have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus. ...”

Tafsir al-Jalalayn on Surah 2:223 -

“... [2:223] Your women are a tillage for you, that is, the place where you sow [the seeds of] your children; so come to your tillage, that is, the specified place, the front part, as, in whichever way, you wish, whether standing up, sitting down, lying down, from the front or the back: this was revealed in response to the Jews saying that if a person had vaginal intercourse with his wife from behind, the child would be born cross-eyed; and offer for your souls, righteous deeds, such as saying, ‘In the Name of God’ (bismillāh) when you commence intercourse; and fear God, in what He commands and prohibits; and know that you shall meet Him, at the Resurrection, where He will requite you according to your deeds; and give good tidings, of Paradise, to the believers, who feared Him. ...”

Sahih al-Bukhari, Volume 6, Book 60, Number 50 -

“... Narrated Nafi': Whenever Ibn 'Umar recited the Qur'an, he would not speak to anyone till he had finished his recitation. Once I held the Qur'an and he recited Surat-al-Baqara from his memory and then stopped at a certain Verse and said, “Do you know in what connection this Verse was revealed?” I replied, “No.” He said, “It was revealed in such-and-such connection.” Ibn 'Umar then resumed his recitation. Nafi added regarding the Verse: – “So go to your tilth when or how you will” Ibn 'Umar said, “It means one should approach his wife in ..” ...”

Sahih al-Bukhari, Volume 6, Book 60, Number 51 -

“... Narrated Jabir: Jews used to say: “If one has sexual intercourse with his wife from the back, then she will deliver a squint-eyed child.” So this Verse was revealed: – “Your wives are a tilth unto you; so go to your tilth when or how you will.” (2.223) ...”

Sunan Abu Dawud, Volume 2, Book 12, Chapter 42/43, Number 2151 -

“... 2151. It was reported from Abu Az-Zubair, from Jabir, that the Prophet once saw a woman, so he went to Zainab bint Jahsh and satisfied his desires with her. He then came to his Companions and said to them: “A woman appears in the form of a Shaitan [Satan], so whoever finds any (effects) of that in him, let him go to his wife, for it will **hide** what is in him.” (Sahih) ...”

Sunan Abu Dawud, Volume 2, Book 12, Chapter 43/44, Number 2155 -

“... 2155. Abu Sa'eed Al-Khudri narrated that the Messenger of Allah sent an expedition to Awtas on the Day of Hunain, and they met the enemy, fought them, and won the battle. **They captured some slaves**, but some of the Companions of the Messenger of Allah **felt uncomfortable in having relations with them because of their pagan husbands**. At this, Allah revealed: “And chaste, free women, except for those whom your right hand possess...” [1] [1: An-Nisa 4:24] meaning that they are allowed for you after their waiting periods have finished. (Sahih) ...”

Sunan Abu Dawud, Volume 2, Book 12, Chapter 44/45, Number 2163 -

“... 2163. Jabir narrated: “The Jews used to say that if a man approached his wife from the vagina but from her rear, then the child will be born with a squint.” At this, Allah revealed: “Your women are as a tilth to you, so approach your tilth as and when you please.” [1] [1: Al-Baqarah 2:223] (Sahih) ...”

Sunan Abu Dawud, Volume 2, Book 12, Chapter 47/48, Number 2172 -

“... 2172. Ibn Muhairiz narrated: “I entered the Masjid and saw Abu Sa'eed Al-Khudri sitting there, so I sat next to him and asked him about 'Azl [**“withdrawing before climax”**]. He said: 'We went with the Messenger of Allah on the expedition of Banu Mustaliq, and **captured some Arab slaves**. And **we desired women**, for being single had become difficult for us. And **we also desired to ransom (these slaves), so we wished to practice 'Azl**. The we said (to ourselves): “Will we do this while the Messenger of Allah is in our midst without having asked him first?” So we asked him about it, and he said: “There will be no harm upon you if you don't do it. There is no

soul that will be created until the Day of Judgment except that it shall be created.”
(Sahih) ...”

Sahih Muslim, Book 008, Chapter 14, Number 3325 -

“... Anas (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) set out on an expedition to Khaibar and we observed our morning prayer in early hours of the dawn. The Apostle of Allah (may peace be upon him) then mounted and so did Abu Talha ride, and I was seating myself behind Abu Talha. Allah's Apostle (may peace be upon him) moved in the narrow street of Khaibar (and we rode so close to each other in the street) that my knee touched the leg of Allah's Apostle (may peace be upon him). (A part of the) lower garment of Allah's Apostle (may peace be upon him) slipped from his leg and I could see the whiteness of the leg of Allah's Apostle (may peace be upon him). As he entered the habitation he called: Allah-o-Akbar (Allah is the Greatest). Khaibar is ruined. And when we get down in the valley of a people evil is the morning of the warned ones. He repeated it thrice. In the meanwhile the people went out for their work, and said: By Allah, Muhammad (has come). Abd al-'Aziz or some of our companions said: Muhammad and the army (have come). He said: **We took it (the territory of Khaibar) by force, and there were gathered the prisoners of war.** There came Dihya and he said: Messenger of Allah, **bestow upon me a girl out of the prisoners. He said: Go and get any girl. He made a choice for Safiyya daughter of Huyayy (b. Akhtab).** There came a person to Allah's Apostle (may peace be upon him) and said: Apostle of Allah, **you have bestowed Safiyya bint Huyayy, the chief of Quraiza and al-Nadir, upon Dihya and she is worthy of you only. He said: Call him along with her. So he came along with her. When Allah's Apostle (may peace be upon him) saw her he said: Take any other woman from among the prisoners.** He (the narrator) said: He (the Holy Prophet) then granted her emancipation and married her. Thabit said to him: Abu Hamza, how much dower did he (the Holy Prophet) give to her? He said: He granted her freedom and then married her. **On the way Umm Sulaim embellished her and then sent her to him (the Holy Prophet) at night.** Allah's Apostle (may peace be upon him) appeared as a bridegroom in the morning. He (the Holy Prophet) said: He who has anything (to eat) should bring that. Then the cloth was spread. A person came with cheese, another came with dates, and still another came with refined butter, and they prepared hais and that was the wedding feast of Allah's Messenger (may peace be upon him). ...”

Sahih Muslim, Book 008, Chapter 14, Number 3326 -

“... This hadith has been narrated through another chain of transmitters on the authority of Anas that Allah's Apostle (may peace be upon him) emancipated Safiyya, and her emancipation was treated as her wedding gift, and in the hadith transmitted by Mu'adh on the authority of his father (the words are): “He (the Holy Prophet) married Safiyya and bestowed her emancipation as her wedding gift.” ...”

Sahih Muslim, Book 008, Chapter 14, Number 3327 -

“... Abu Musa reported that Allah's Messenger (may peace be upon him) said about one who emancipated a slave woman, and then married her, that for him there are two rewards. ...”

Sahih Muslim, Book 008, Chapter 14, Number 3328 -

“... Anas (Allah be pleased with him) reported: I was sitting behind Abu Talha on the Day of Khaibar and my feet touched the foot of Allah's Messenger (may peace be upon him), and we came (to the people of Khaibar) when the sun had risen and they had driven out their cattle, and had themselves come out with their axes, large baskets and hatchets, and they said: (Here come) Muhammad and the army. Allah's Messenger (may peace be upon him) said: Khaibar is ruined. Verily when we get down in the valley of a people, evil is the morning of the warned ones (al-Qur'an, xxxvii. 177). Allah, the Majestic and the Glorious, **defeated them (the inhabitants of Khaibar), and there fell to the lot of Dihya a beautiful girl**, and Allah's Messenger (may peace be upon him) **got her in exchange of seven heads, and then entrusted her to Umm Sulaim so that she might embellish her and prepare her (for marriage) with him**. He (the narrator) said: He had been under the impression that he had said that so that she might spend her period of 'Iddah in her (Umm Sulaim's) house. **(The woman) was Safiyya daughter of Huyayy**. Allah's Messenger (may peace be upon him) arranged the wedding feast consisting of dates, cheese, and refined butter, and pits were dug and tiers were set in them dining cloths, and there was brought cheese and refined butter, and these were placed there. And the people ate to their fill, and they said: **We do not know whether he (the Holy Prophet) had married her (as a free woman), or as a slave woman**. They said: If he (the Holy Prophet) would make her wear the veil, then she would be a (free married) woman, and if he would not make her wear the veil, then she should be a slave woman. When he intended to ride, he made her wear the veil and she sat on the hind part of the camel; so they came to know that he had married her. As they approached Medina, Allah's Messenger (may peace be upon him) drove (his ride) quickly and so we did. 'Adba' (the name of Allah's Apostle's camel) stumbled and Allah's Messenger (may peace be upon him) fell down and **she (Radrat Safiyya)** also fell down. He (the Holy Prophet) stood up and covered her. woman looked towards her and said: May Allah keep away **the Jewess!** He (the narrator) said: I said: Aba Hamza, did Allah's Messenger (may peace be upon him) really fall down? He said: Yes, by Allah, he in fact fell down. Anas said: I also saw the wedding feast of Zainab, and he (the Holy Prophet) served bread and meat to the people, and made them eat to their heart's content, and he (the Holy Prophet) sent me to call people, and as he was free (from the ceremony) he stood up and I followed him. Two persons were left and they were busy in talking and did not get out (of the apartment). He (the Holy Prophet) then proceeded towards (the apartments of) his wives. He greeted with as-Salamu 'alaikum to every one of them and said: Members of the household, how are you? They said: Messenger of Allah, we are in good state 'How do you find your family? He would say: In good state. When he was free from (this work of exchanging greetings) he came back, and I also came back along with him. And as he reached the door, (he found) that the two men were still busy in talking. And when they saw him having returned, they stood up and went out; and by Allah! I do not know whether I had informed him, or there was a revelation to him (to the effect) that they had gone. He (the Holy Prophet) then came back and I also returned along with him, and as he put his step on the threshold of his door he hung a curtain between me and him, and (it was on this occasion) that Allah revealed this verse: “(O you who believe), do not enter the houses of the Prophet unless permission is given to 'you” (xxxiii. 53). ...”

Sahih Muslim, Book 008, Chapter 14, Number 3329 -

“... Anas, (Allah be pleased with him) reported: **Safiyya** (Allah be pleased with her) **fell to the lot of Dihya in the spoils of war**, and they praised her in the presence of Allah's Messenger (may peace be upon him) and said: **We have not seen the like of her among the captives of war. He sent (a messenger) to Dihya and he gave him whatever he demanded. He then sent her to my mother and asked her to embellish her.** Allah's Messenger (may peace be upon him) then got out of Khaibar until when he was on the other side of it, **he halted, and a tent was pitched for him. When it was morning** Allah's Messenger (may peace be upon him) said: He who has surplus of provision with him should bring that to us. Some persons would bring the surplus of dates, and the other surplus of mush of barley until there became a heap of bals. They began to eat the hais and began to drink out of the pond which had the water of rainfall in it and which was situated by their side. **Anas said that that constituted the wedding feast of Allah's Messenger** (may peace be upon him). He (further) said: We proceeded until we saw the walls of Medina, and we were delighted. We made our mounts run quickly and Allah's Messenger (may peace be upon him) also made his mount run quickly. And Safiyya (Allah be pleased with her) was at his back, and Allah's Messenger (may peace be upon him) had seated her behind him. The camel of Allah's Messenger (may peace be upon him) stumbled and he (the Holy Prophet) fell down and she also fell down. And none among the people was seeing him and her, until Allah's Messenger (may peace be upon him) stood up and he covered her, and we came to him and he said: We have received no injury. We entered Medina and there came out the young ladies of the household. They saw her (hadrat Safiyya) and blamed her for falling down. ...”

Sahih Muslim, Book 008, Chapter 22, Number 3371 -

“... Abu Sirma said to Abu Sa'id al Khadri (Allah he pleased with him): O Abu Sa'id, did you hear Allah's Messenger (may peace be upon him) mentioning al-'azl? He said: Yes, and added: **We went out with Allah's Messenger (may peace be upon him) on the expedition to the Bi'l-Mustaliq and took captive some excellent Arab women; and we desired them, for we were suffering from the absence of our wives, (but at the same time) we also desired ransom for them. So we decided to have sexual intercourse with them but by observing 'azl (Withdrawing the male sexual organ before emission of semen to avoid-conception).** But we said: We are doing an act whereas Allah's Messenger is amongst us; why not ask him? So we asked Allah's Messenger (may peace be upon him), and he said: It does not matter if you do not do it, for every soul that is to be born up to the Day of Resurrection will be born. ...”

Sahih Muslim, Book 008, Chapter 22, Number 3377 -

“... Abu Sa'id al-Khudri (Allah be pleased with him) reported that mention was made of 'azl in the presence of Allah's Apostle (may peace be upon him) whereupon he said: Why do you practise it? They said: There is a man whose wife has to suckle the child, and if that person has a sexual intercourse with her (she may conceive) which he does not like, and **there is another person who has a slave-girl and he has a sexual intercourse with her, but he does not like her to have conception so that she may not become Umm Walad**, whereupon he (the Holy Prophet) said: There is no harm if you do not do that, for that (the birth of the child) is something pre- ordained. Ibn 'Aun said: I made a

mention of this hadith to Hasan, and he said: By Allah, (it seems) as if there is upbraiding in it (for 'azl). ...”

Sahih Muslim, Chapter 29 Heading -

“... Chapter 29: **It is permissible to have sexual intercourse with a captive woman** after she is purified (of menses or delivery) **in case she has a husband, her marriage is abrogated after she becomes captive ...”**

Sahih Muslim, Book 008, Chapter 29, Number 3432 -

“... Abu Sa'id al-Khudri (Allah be pleased with him) reported that at the Battle of Hanain Allah's Messenger (may peace be upon him) sent an army to Autas and **encountered the enemy and fought with them. Having overcome them and taken them captives**, the Companions of Allah's Messenger (may peace be upon him) **seemed to refrain from having intercourse with captive women because of their husbands** being polytheists. **Then Allah, Most High, sent down regarding that: “And women already married, except those whom your right hands possess (iv. 24)” (i. e. they were lawful for them when their 'Idda period came to an end). ...”**

Sahih Muslim, Book 008, Chapter 29, Number 3433 -

“... Abu Sa'id al-Khudri (Allah be pleased with him) reported that Allah's Apostle (may peace be upon him) sent a small army. The rest of the hadith is the same except this that he said: Except **what your right hands possess out of them are lawful for you**; and he did not mention “when their 'idda period comes to an end”. This hadith has been reported on the authority of Abu Sa'id (al-Khudri) (Allah be pleased with him) through another chain of transmitters and the words are: **They took captives (women) on the day of Autas who had their husbands. They were afraid (to have sexual intercourse with them) when this verse was revealed: “And women already married except those whom you right hands possess” (iv. 24) ...”**

Sahih al-Bukhari, Volume 3, Book 47, Number 755 -

“... Narrated 'Urwa from 'Aisha: **The wives of Allah's Apostle were in two groups.** One group consisted of 'Aisha, Hafsa, **Safiyya** and Sauda; and the other group consisted of Um Salama and the other wives of Allah's Apostle. The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home. The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, “He did not say anything to me.” They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, “Talk to him till he gives you a reply.” When it was her turn, she talked to him again. He then said to her, “Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha.” On that Um Salama said, “I repent to Allah for hurting

you.” Then the group of Um Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, “Your wives request to treat them and the daughter of Abu Bakr on equal terms.” Then Fatima conveyed the message to him. The Prophet said, “O my daughter! Don't you love whom I love?” She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, “Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms.” On that she raised her voice and abused 'Aisha to her face so much so that Allah's Apostle looked at 'Aisha to see whether she would retort. 'Aisha started replying to Zainab till she silenced her. The Prophet then looked at 'Aisha and said, “She is really the daughter of Abu Bakr.” ...”

The Battles of the Prophet, by Ibn Kathir, translated by Wa'il 'Abdul Mut'aal Shihab, page 130 -

“... The the inhabitants of Khaibar came out running on the roads. The Prophet (peace and blessings of Allah be upon him) had their warriors killed, their offspring and woman taken as captives. Safiyah was amongst the captives. She first came in the share of Dahya Alkalbi but later on she belonged to the Prophet (peace and blessings of Allah be upon him). The Prophet (peace and blessings of Allah be upon him) made her manumission as her Mahr (dowry). ...”

The Battles of the Prophet, by Ibn Kathir, translated by Wa'il 'Abdul Mut'aal Shihab, pages 134-135 -

[page 134] “... The Messenger of Allah (peace and blessing of Allah be upon him), as Ibn Ishaq narrated, seized the property piece by piece and conquered the forts one by one as he came to them. The first to fall was of Na'im; then Al-Qamus the fort of Banu Al-Huqayq. The Messenger took captives from them among whom was Safiyah, daughter of Huyayy Ibn Aktab **[page 134-135]** who had been the wife of Kinana Ibn Al-Rabi' Ibn Al-Huqayq, and two cousins of hers. The Messenger of Allah (peace and blessings of Allah be upon him) chose Safiyah for himself ...”

The Battles of the Prophet, by Ibn Kathir, translated by Wa'il 'Abdul Mut'aal Shihab, pages 136-138 -

[page 136-138] “...The Prophet Marries Safiyah bint Huyayy

Anas (may Allah be pleased him him) reported that the Prophet (peace and blessings of Allah be upon him) offered the Fajr Prayer near Khaibar when it was still dark and then said,

“Allahu-Akbar (Allah is the Greatest)! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned.”

Then the inhabitants of Khaibar came out running on the roads. The Prophet (peace and blessings of Allah be upon him) had their warriors killed, their offspring and woman taken as captives. Safiyah was amongst the captives. She first came in the share of

Dahya Alkalbi but later on she belonged to the Prophet (peace and blessings of Allah be upon him) made her manumission as her Mahr.

Anas Ibn Malik also said, “We arrived at Khaibar, and when Allah helped His Messenger to open the fort, the beauty of Safiyah bint Huyayy Ibn Aktab whose husband had been killed while she was a bride, was mentioned to Allah's Messenger (peace and blessings of Allah be upon him). The Prophet (peace and blessings of Allah be upon him) selected her for himself, and set out with her, and when we reached a place called Sidd-as-Sahba', [page 136-137] Safiyah became clean from her menses then Allah's Messenger (peace and blessings of Allah be upon him) married her. Hais (i.e., an 'Arabian dish) was prepared on a small leather mat. Then the Prophet (peace and blessings of Allah be upon him) said to me, 'I invite the people around you.' So that was the marriage banquet of the Prophet (peace and blessings of Allah be upon him) and Safiyah. Then we proceeded towards Madinah, and I saw the Prophet (peace and blessings of Allah be upon him), making for her a kind of cushion with his cloak behind him (on his camel). He then sat beside his camel and put his knee for Safiyah to put her foot on, in order to ride (on the camel).”

Anas Ibn Malik said, “The Prophet (peace and blessings of Allah be upon him) stayed with Safiyah bint Huyayy for three days on the way of Khaibar where he consummated his marriage with her. Safiyah was amongst those who were ordered to use a veil.”

In another narration, Anas said that the Prophet (peace and blessings of Allah be upon him) stayed for three nights between Khaibar and Madinah and was married to Safiyah. I invited the Muslim to his marriage banquet and there was neither meat nor bread in that banquet but the Prophet (peace and blessings of Allah be upon him) ordered Bilal to spread the leather mats on which dates, dried yogurt and butter were put. The Muslims said amongst [page 137-138] themselves, “Will she (i.e., Safiyah) be one of the mothers of the believers, i.e., one of the wives of the Prophet (peace and blessings of Allah be upon him), or just(a lady captive) of what his right-hand possesses.” Some of them said, “If the Prophet (peace and blessings of Allah be upon him) makes her observe the veil, then she will be one of the mothers of the believers (i.e., one of the Prophet's wives), and if he does not make her observe the veil, then she will be his lady slave.” So when he departed, he made a place for her behind him (on his mount) and made her observe the veil.” ...”

History of al-Tabari 39:185 -

“... ..”

History of al-Tabari 39:194 -

“... ..”

[11] Muhammad gave the example of intercourse with children [like Aishah, his child bride, daughter of Abu Bakr], and thus is the model of living for the 'righteous':

Surah 65:4-5 (al-Hilali-Khan translation) -

“... [v.4] And **those of your women** as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if you have doubt (about their periods), is three months; **and for those who have no courses [(i.e. they are still immature)]** their 'Iddah (prescribed period) is three months likewise, except in case of death]. And **for those who are pregnant** (whether they are divorced or their husbands are dead) **is until they lay down their burden**; and whosoever fears Allah and keeps his duty to Him, He will make his matter easy for him. [v.5] **That is the Command of Allah**, which He has sent down to you; and whosoever fears Allah and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward. ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses, on Surah 65:4 -

“... Allah the Exalted clarifies the waiting period of the woman in menopause. And that is the one whose menstruation has stopped due to her older age. Her 'Iddah is three months instead of the three monthly cycles for those who menstruate, which is based upon the Ayah in (Surat) Al-Baqarah. [see 2:228] **The same for the young, who have not reached the years of menstruation. Their 'Iddah is three months like those in menopause. This is the meaning of His saying; (and for those who have no courses. .)**”

Tafsir of al-Jalalayn on Surah 65:4 -

“... [65:4] And [as for] those of your women who (read allā’ī or allā’i in both instances) no longer expect to menstruate, if you have any doubts, about their waiting period, their prescribed [waiting] period shall be three months, **and [also for] those who have not yet menstruated, because of their young age, their period shall [also] be three months** — both cases apply to other than those whose spouses have died; for these [latter] their period is prescribed in the verse: they shall wait by themselves for four months and ten [days] [Q. 2:234]. **And those who are pregnant, their term, the conclusion of their prescribed [waiting] period if divorced or if their spouses be dead, shall be when they deliver**. And whoever fears God, He will make matters ease for him, in this world and in the Hereafter. ...”

Tafsir of al-Jalalayn on Surah 2:228 -

“... [2:228] **Divorced women shall wait by themselves, before remarrying, for three periods (qurū’in is the plural of qar’), of purity or menstruation** — these are two different opinions — which begin from the moment of divorce. **This [stipulation] applies to those who have been sexually penetrated but not to those otherwise**, on account of His saying, there shall be no [waiting] period for you to reckon against them [Q. 33:49]. **The waiting period for immature or menopausal women is three months; pregnant women, on the other hand, must wait until they give birth, as stated in the sūrat al-Talāq [Q. 65:4], while slavegirls must wait two months, according to the Sunna**. And it is not lawful for them to hide what God has created in their wombs, of child or menstruation, if they believe in God and the Last Day. Their mates, their spouses, have a better right to restore them, to bring them back, even if they refuse, in such time, that is, during the waiting period, if they desire to set things right, between them, and put pressure on the woman [to return]; the statement is not a condition for the

possibility of return, but an incitement [to set things right] in the case of repealed divorce; the term ahaqq, 'better right to', does not denote any priority, since, in any case, no other person has the right to marry them during their waiting period; women shall have rights, due from their spouses, similar to those, rights, due from them, with justice, as stipulated by the Law, in the way of kind conjugality and not being harmed; but their men have a degree above them, in rights, as in their duty to obey their husbands, because of their [the husbands'] payment of a dowry and their [husbands] being the bread-winners; God is Mighty, in His Kingdom, Wise, in what He has ordained for His creatures. ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 14 -

“... **Narrated 'Aisha:** I said, “O Allah's Apostle! Suppose you landed in a valley where there is a tree of which something has been eaten and then you found trees of which nothing has been eaten, of which tree would you let your camel graze?” He said, “(I will let my camel graze) of the one of which nothing has been eaten before.” (The sub-narrator added: **'Aisha meant that Allah's Apostle had not married a virgin besides herself.)** ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 15 -

“... **Narrated 'Aisha:** Allah's Apostle said (to me), “You have been shown to me twice in (my) dreams. A man was carrying you in a silken cloth and said to me, 'This is your wife.' I uncovered it; and behold, it was you. I said to myself, 'If this dream is from Allah, He will cause it to come true.’” ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 17 -

“... Narrated Jabir bin 'Abdullah: When I got married, Allah's Apostle said to me, “What type of lady have you married?” I replied, “I have married a matron” He said, **“Why, don't you have a liking for the virgins and for fondling them?”** Jabir also said: **Allah's Apostle said, “Why didn't you marry a young girl so that you might play with her and she with you?”** ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 18 -

“... Narrated 'Ursa: **The Prophet asked Abu Bakr for 'Aisha's hand in marriage. Abu Bakr said “But I am your brother.”** The Prophet said, “You are my brother in Allah's religion and His Book, **but she (Aisha) is lawful for me to marry.**” ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 64 -

“... Narrated **'Aisha:** that **the Prophet married her when she was six years old and he consummated his marriage when she was nine years old, and then she remained with him for nine years** (i.e., till his death). ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 65 -

“... Narrated **'Aisha:** that **the Prophet married her when she was six years old and he**

consummated his marriage when she was nine years old. Hisham said: “I have been informed that 'Aisha remained with the Prophet for nine years (i.e. till his death).” ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 88 -

“... Narrated 'Ursa: **The Prophet wrote the (marriage contract) with 'Aisha while she was six years old and consummated his marriage with her while she was nine years old and she remained with him for nine years** (i.e. till his death).' ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 90 -

“... Narrated **Aisha**: When **the Prophet married me, my mother came to me** and made me enter the house (of the Prophet) and nothing surprised me but the coming of Allah's Apostle to me in the forenoon. ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 67 -

“... Narrated Abu Huraira: The Prophet said, “A matron should not be given in marriage except after consulting her; and **a virgin should not be given in marriage except after her permission.**” The people asked, “O Allah's Apostle! How can we know her permission?” He said, “**Her silence (indicates her permission).** ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 68 -

“... Narrated 'Aisha: **I said, "O Allah's Apostle! A virgin feels shy." He said, "Her consent is (expressed by) her silence.** ...”

Sahih al-Bukhari, Volume 5, Book 58, Number 234 -

“... **Narrated Aisha: The Prophet engaged me when I was a girl of six (years).** We went to Medina and stayed at the home of Bani-al-Harith bin Khazraj. Then I got ill and my hair fell down. Later on my hair grew (again) and **my mother, Um Ruman, came to me while I was playing in a swing with some of my girl friends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became Allright, she took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some Ansari women who said, “Best wishes and Allah's Blessing and a good luck.” Then she entrusted me to them and they prepared me (for the marriage). Unexpectedly Allah's Apostle came to me in the forenoon and my mother handed me over to him, and at that time I was a girl of nine years of age.** ...”

Sahih al-Bukhari, Volume 5, Book 58, Number 236 -

“... Narrated Hisham's father: Khadija died three years before the Prophet departed to Medina. He stayed there for two years or so and then **he married 'Aisha when she was a girl of six years of age, and he consumed that marriage when she was nine years old.** ...”

Sahih al-Bukhari, Volume 5, Book 58, Number 245 -

“... Narrated 'Aisha: (the wife of the Prophet) I never remembered my parents believing in any religion other than the true religion (i.e. Islam), and **(I don't remember) a single day passing without our being visited by Allah's Apostle in the morning and in the evening. ...**”

Sahih al-Bukhari, Volume 8, Book 73, Number 151 -

“... Narrated 'Aisha: **I used to play with the dolls in the presence of the Prophet**, and my girl friends also used to play with me. When Allah's Apostle used to enter (my dwelling place) they used to hide themselves, but the Prophet would call them to join and play with me. **(The playing with the dolls and similar images is forbidden, but it was allowed for 'Aisha at that time, as she was a little girl, not yet reached the age of puberty.) (Fateh-al-Bari page 143, Vol.13) ...**”

Sahih al-Bukhari, Volume 7, Book 62, Number 63 -

“... Narrated Sahl bin Sad: While we were sitting in the company of the Prophet a woman came to him and presented herself (for marriage) to him. The Prophet looked at her, lowering his eyes and raising them, but did not give a reply. One of his companions said, “Marry her to me O Allah's Apostle!” The Prophet asked (him), “Have you got anything?” He said, “I have got nothing.” The Prophet said, “Not even an iron ring?” He said, “Not even an iron ring, but I will tear my garment into two halves and give her one half and keep the other half.” The Prophet; said, “No. **Do you know some of the Quran** (by heart)?” He said, “Yes.” The Prophet said, “Go, I have agreed to marry her to you with what you know **of the Qur'an** (as her Mahr).” **'And for those who have no courses (i.e. they are still immature). (65.4) And the 'Iddat for the girl before puberty is three months (in the above Verse). ...**”

Sahih al-Bukhari, Volume 4, Book 55, Number 623 -

“... Narrated Abu Musa: Allah's Apostle said, “Many amongst men **reached (the level of) perfection but none amongst the women reached this level except Asia**, Pharaoh's wife, and Mary, the daughter of 'Imran. And no doubt, **the superiority of 'Aisha to other women is like the superiority of Tharid (i.e. a meat and bread dish) to other meals.**” ...”

*Amram and Jochebed, the Qur'an teaches that Mary, the mother of Isa, was the daughter of Amram and Jochebed, and sister to Aaron and Moses.

Sahih Muslim, Chapter 10 Heading -

“... Chapter 10: It is permissible for the father to give the hand of his daughter in marriage even when she is not fully grown up ...”

Sahih Muslim, Book 008, Chapter 10, Number 3309 -

“... **'A'isha (Allah be pleased with her) reported: Allah's Messenger (may peace be**

upon him) married me when I was six years old, and I was admitted to his house at the age of nine. She further said: We went to Medina and I had an attack of fever for a month, and my hair had come down to the earlobes. **Umm Ruman (my mother) came to me and I was at that time on a swing along with my playmates. She called me loudly and I went to her and I did not know what she had wanted of me. She took hold of my hand and took me to the door, and I was saying: Ha, ha (as if I was gasping), until the agitation of my heart was over. She took me to a house, where had gathered the women of the Ansar. They all blessed me and wished me good luck and said: May you have share in good. She (my mother) entrusted me to them. They washed my head and embellished me and nothing frightened me. Allah's Messenger, (may peace be upon him) came there in the morning, and I was entrusted to him. ...**"

Sahih Muslim, Book 008, Chapter 10, Number 3310 -

"... 'A'isha (Allah be pleased with her) reported: Allah's Apostle (may peace be upon him) married me when I was six years old, and I was admitted to his house when I was nine years old. ..."

Sahih Muslim, Book 008, Chapter 10, Number 3311 -

"... 'A'isha (Allah be pleased with her) reported that Allah's Apostle (may peace be upon him) married her when she was seven years old, and he was taken to his house as a bride when she was nine, and her dolls were with her; and when he (the Holy Prophet) died she was eighteen years old. ..."

Sahih al-Bukhari, Volume 7, Book 62, Number 1 -

... Narrated Anas bin Malik: A group of three men came to the houses of the wives of the Prophet asking how the Prophet worshipped (Allah), and when they were informed about that, they considered their worship insufficient and said, "Where are we from the Prophet as his past and future sins have been forgiven." Then one of them said, "I will offer the prayer throughout the night forever." The other said, "I will fast throughout the year and will not break my fast." The third said, "I will keep away from the women and will not marry forever." **Allah's Apostle** came to them and **said**, "Are you the same people who said so-and-so? **By Allah, I am more submissive to Allah and more afraid of Him than you**; yet I fast and break my fast, I do sleep and **I also marry women. So he who does not follow my tradition in religion, is not from me (not one of my followers).**" ..."

Sahih al-Bukhari, Volume 3, Book 47, Number 755 -

... Narrated 'Urwa from **'Aisha: The wives of Allah's Apostle were in two groups. One group consisted of 'Aisha, Hafsa, Safiyya and Sauda; and the other group consisted of Um Salama and the other wives of Allah's Apostle. The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home.** The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's

Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, "He did not say anything to me." They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, "Talk to him till he gives you a reply." When it was her turn, she talked to him again. **He then said to her, "Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha."** On that Um Salama said, "I repent to Allah for hurting you." Then the group of Um Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, "Your wives request to treat them and the daughter of Abu Bakr on equal terms." Then Fatima conveyed the message to him. The Prophet said, "O my daughter! Don't you love whom I love?" She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, "Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms." On that she raised her voice and abused 'Aisha to her face so much so that Allah's Apostle looked at 'Aisha to see whether she would retort. 'Aisha started replying to Zainab till she silenced her. The Prophet then looked at **'Aisha and said, "She is really the daughter of Abu Bakr."** ..."

[12] Muslim Men can marry up to 4 Women [including that which their right hands possess [i.e. captives and slaves], except Muhammad who could have as many as he wanted [as many as 9, some say more, 11, at one time] on top of those his right hand possessed [some say 30-61]:

Surah 4:3 (al-Hilali-Khan translation) -

"... And if you fear that you shall not be able to deal justly with the orphan-girls then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (the slaves) that your right hands possess. That is nearer to prevent you from doing injustice. ..."

Surah 4:3 (Pickthall translation) -

"... And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if ye fear that ye cannot do justice [to so many] then one [only] or [the captives] that your right hands possess. Thus it is more likely that ye will not do injustice. ..."

Surah 4:3 (Shakir translation) -

"... And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice [between them], then [marry] only one or what your right hands possess; this is more proper, that you may not deviate from the right course. ..."

Surah 4:3 (Yusuf-Ali translation) -

"... If ye fear that ye shall not be able to deal justly with the orphans,

Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice. ...”

Tafsir of al-Jalalayn on Surah 4:3 -

“... [4:3] If you fear that you will not act justly, [that] you will [not] be equitable, towards the orphans, and are thus distressed in this matter, then also fear lest you be unjust towards women when you marry them; marry such (mā means man) women as seem good to you, two or three or four, that is, [each man may marry] two, or three, or four, but do not exceed this; but if you fear you will not be equitable, towards them in terms of [their] expenses and [individual] share; then, marry, only one, or, restrict yourself to, **what your right hands own, of slavegirls, since these do not have the same rights as wives**; thus, by that marrying of only four, or only one, or resorting to **slavegirls**, it is likelier, it is nearer [in outcome], that you will not be unjust, [that] you will [not] be inequitable. ...”

Surah 33:50 (al-Hilali-Khan translation) -

“... O Prophet (Muhammad)! Verily, **We have made lawful to you your wives**, to whom you have paid their Mahr (bridal-money given by the husband to his wife at the time of marriage), **and those (slaves) whom your right hand possess – whom Allah has given to you, and the daughters of your 'Amm (paternal uncles) and the daughters of your 'Ammat (paternal aunts) and the daughters of your Khal (maternal uncles) and the daughters of your Khalat (maternal aunts) who migrated (from Makkah [Mecca]) with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her – a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (slaves) whom their right hands possess**, in order that there should be no difficulty on you. And Allah is Ever Oft-Forgiving, Most Merciful. ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 53 -

“... Narrated Thabit Al-Banani: **I was with Anas while his daughter was present with him. Anas said, “A woman came to Allah's Apostle and presented herself to him, saying, 'O Allah's Apostle, have you any need for me** (i.e. would you like to marry me)?” Thereupon Anas's daughter said, “What a shameless lady she was! Shame! Shame!” Anas said, “She was better than you; she had a liking for the Prophet so she presented herself for marriage to him.” ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 63 -

“... Narrated Sahl bin Sad: While we were sitting in the company of the Prophet a woman came to him and presented herself (for marriage) to him. The Prophet looked at her, lowering his eyes and raising them, but did not give a reply. One of his companions said, “Marry her to me O Allah's Apostle!” The Prophet asked (him), “Have you got

anything?” He said, “I have got nothing.” The Prophet said, “Not even an iron ring?” He said, “Not even an iron ring, but I will tear my garment into two halves and give her one half and keep the other half.” The Prophet; said, “No. **Do you know some of the Quran** (by heart)?” He said, “Yes.” The Prophet said, “Go, I have agreed to marry her to you with what you know **of the Qur'an** (as her Mahr).” **'And for those who have no courses (i.e. they are still immature). (65.4) And the 'Iddat for the girl before puberty is three months (in the above Verse). ...'**

Sahih al-Bukhari, Volume 1, Book 5, Number 268 -

“... Narrated Qatada: Anas bin Malik said, **“The Prophet used to visit all his wives in a round, during the day and night and they were eleven in number.”** I asked Anas, “Had the Prophet the strength for it?” Anas replied, “We used to say that the Prophet was given the strength of thirty (men).” And Sa'id said on the authority of Qatada that Anas had told him **about nine wives only (not eleven). ...**”

Sahih al-Bukhari, Volume 7, Book 62, Number 1 -

“... Narrated Anas bin Malik: A group of three men came to the houses of the wives of the Prophet asking how the Prophet worshipped (Allah), and when they were informed about that, they considered their worship insufficient and said, “Where are we from the Prophet as his past and future sins have been forgiven.” Then one of them said, “I will offer the prayer throughout the night forever.” The other said, “I will fast throughout the year and will not break my fast.” The third said, “I will keep away from the women and will not marry forever.” **Allah's Apostle** came to them and **said**, “Are you the same people who said so-and-so? **By Allah, I am more submissive to Allah and more afraid of Him than you**; yet I fast and break my fast, I do sleep and **I also marry women. So he who does not follow my tradition in religion, is not from me (not one of my followers).**” ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 5 -

“... Narrated 'Ata: We presented ourselves along with Ibn 'Abbas at the funeral procession of Maimuna at a place called Sarif. Ibn 'Abbas said, “This is **the wife of the Prophet** so when you lift her bier, do not Jerk it or shake it much, but walk smoothly because **the Prophet had nine wives and he used to observe the night turns with eight of them, and for one of them there was no night turn.**” ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 6 -

“... Narrated Anas: **The Prophet used to go round (have sexual relations with) all his wives in one night, and he had nine wives. ...**”

Sahih al-Bukhari, Volume 7, Book 62, Number 7 -

“... Narrated Said bin Jubair: Ibn 'Abbas asked me, “Are you married?” I replied, “No.” He said, **“Marry, for the best person of this (Muslim) nation (i.e., Muhammad) of all other Muslims, had the largest number of wives.” ...**”

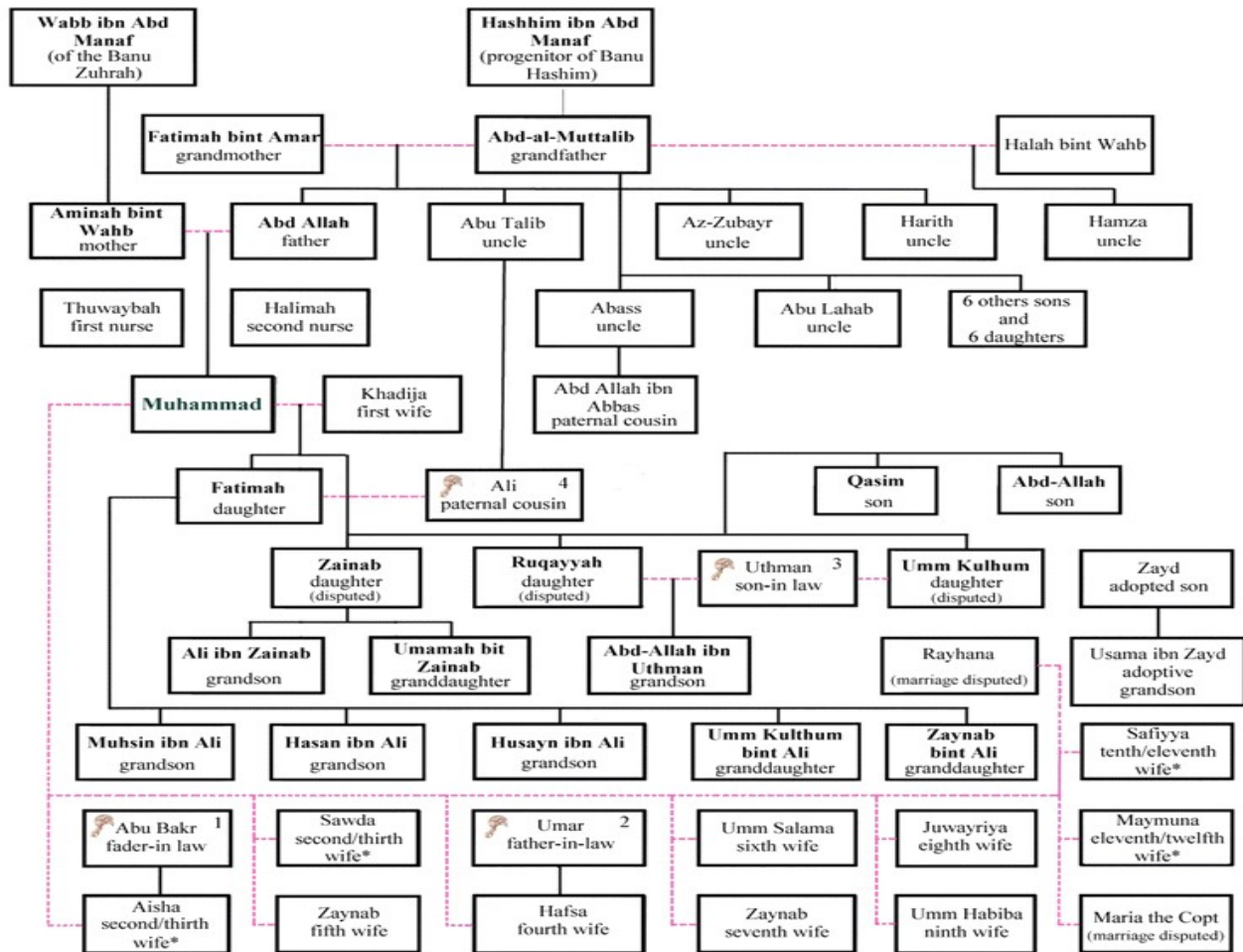
Sahih Muslim, Book 008, Chapter 33, Number 3450 -

“... Anas (Allah be pleased with him) reported that Allah's Apostle (may peace be upon him) had nine wives. So when he divided (his stay) with them, the turn of the first wife did not come but on the ninth (day). They (all the wives) used to gather every night in the house of one where he had to come (and stay that night). It was (the night when he had to stay) in the house of 'A'isha (Allah be pleased with her), when Zainab came there. He (the Holy Prophet) stretched his hand towards her (Zainab), whereupon she ('A'isha) said: It is Zainab. Allah's Apostle (may peace be upon him) withdrew his hand. There was an altercation between the two until their voices became loud (and it was at that time) when Iqama was pronounced for prayer. There happened to come Abu Bakr and he heard their voices and said: Messenger of Allah, (kindly) come for prayer, and throw dust in their moths. So the Prophet (may peace be upon him) went out. 'A'isha said: When Allah's Apostle (may peace be upon him) would finish his prayer there would also come Abu Bakr and he would do as he does (on such occasions, i. e. reprimanding). When Allah's Apostle (may peace be upon him) had finished his prayer, there came to her Abu Bakr. and spoke to her ('A'isha) in stern words and said: Do you behave like this? ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -


“... “(Allah did not send me to be harsh, but He sent me to teach in a gentle and easy manner. If any of them asks me what your decision was, I will tell her.)” This was also recorded by Muslim, but not Al-Bukhari; An-Nasa'i also recorded it . 'Ikrimah said: **“At that time he was married to nine women, five of them were from Quraysh – 'A'ishah, Hafsa. Umm Habibah, Sawdah and Umm Salamah,** may Allah be pleased with them. **And he was also married to Safiyyah bint Huyay An-Nadariyyah, Maymunah bint Al-Harith Al-Hilaliyyah, Zaynab bint Jahsh Al-Asadiyyah and Juwayriyyah bint Al-Harith Al-Mustalaqiyyah,** may Allah be pleased with all of them. ...”

Family tree of Muhammad



The direct lineage is marked in **bold**

*Indicates that the marriage order is disputed

 The Rightly Guided Caliphs or The Righteous Caliphs

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, page 792-7924 -

“... [Page 792] 918. THE APOSTLES WIVES

They were nine: 'A'isha d. Abu Bakr; Hafsa d. 'Umar; Umm Habiba d. Abu Sufyan; Umm Salama d. Abu Umayya b. al-Mughira; Sauda d. Zama'a b. Qays; Zaynab d. Jahsh b. Ri'ab; Maymuna d. al-Harith b. Haz; Juwayriay d. al-Harith b. Abu Dirar; and Safiya d. Huyay b. Akhtab according to what more than one traditionalist has told me.

He married thirteen women: Khadija d. Khuwaylid, his first wife whom her father Khuwaylid b. Assad, or according to others her brother 'Amr, married to him. The

apostle gave her as dowry twenty she-camels. She bore all the apostles children except Ibrahim. She had been previously married to Abu Hala b. Malik, one of B. Usayyid b. 'Amr b. Tamim, an ally of B. 'Abdu'l-Dar to whom she bore Hind b. Abu Hala and Zaynab. Before that she had been married to 'Utayyiq b. 'Abid b. 'Abdullah b. 'Umar b. Makhzum to whom she bore 'Abdullah and Jariya.

He married 'A'isha in Mecca when she was a child of seven and lived with her in Medina when she was nine or ten. She was the only virgin that he married. He father, Abu Bakr, married her to him and the apostle gave her four hundred dirhams.

He married Sauda d. Zam'a b. Qays b. 'Abdu Shams b. 'Abdu Wudd b. Nasr b. Malik b. Hishl b. 'Amir b. Lu'ayy. Salit b. 'Amr, or according to others Abu Hatib b. 'Amr, married her to him, and the apostle gave her four hundred dirhams.

Ibn Ishaq contradicts this tradition saying that Salit and Abu Hatib were absent in Abyssinia at this time. Before that she had been married to al-Sakran b. 'Amr b. 'Abdu Shams. **[Page 792-793]**

He married Zaynab d. Jahsh b. Ri'ab al-Asadiya. Her brother Abu Ahmad married her to him and the apostle gave her four hundred dirhams. She had been previously married to Zayd b. Haritha, the freed slave of the apostle, and it was about her that God sent down: 'So when Zayd had done as he wished in divorcing her We married her to you.'[1]

He married Umm Salama d. Abu Umayya b. al-Mughira al-Makh-zumiya. Her name was Hind. Her son Salama b. Abu Salama married her to him and the apostle gave her a bed stuffed with palm-leaves, a bowl, a dish, and a handmill. She had been married to Abu Salama b. 'Abdu'l-Asad whose name was 'Abdullah. She had borne him Salama, 'Umar, Zaynab, and Ruqayya.

He married Hafsa d. 'Umar with her father's consent and the apostle gave her four hundred dirhams. She had been married to Khunays b. Hudhafa al-Sahmi.

He married Umm Habiba whose name was Ramla d. Abu Sufyan. Khalid b. Sa'id b. al-Asad married her to him when they were both in Abyssinia and the Negus gave her on behalf of the apostle four hundred dinars. It was he who arranged the marriage for the apostle. She had been married to 'Ubaydullah b. Jahsh al-Asadi.

He married Juwayriya d. al-Harith b. Abu Dirar al-Khuza'iya who was among the captives of B. Mustaliq of Khuza'a. She had fallen to the lot of Thabit b. Qays b. al-Shammas al-Ansari and he wrote a contract of redemption which she brought to the apostle asking his help. He asked her if she would like something better than that, and when she asked what that could be he said, 'Shall I rid you of the contract and marry you myself?' She said, 'Yes,' and so he married her. This tradition was given us by Ziyad b. 'Abdullah al-Bakka'i from Muhammad b. Ishaq from Muhammad b. Ja'far b. al-Zubayr from 'Urwa from 'A'isha.[2]

It is said that when the apostle came back from the raid on B. al-Mustaliq with Juwayriya and was in the midst of the army he gave Juwayriya to one of the Ansar and ordered him to guard her. When the apostle reached Medina her father al-Harith came to

him with his daughter's ransom. When he was in al-'Aqiq he had looked at the camels which he had brought for the ransom and admired two of them greatly, so he hid them in one of the passes of al-'Aqiq. Then he came to the prophet saying, 'Here is my daughter's ransom.' The apostle said: 'But where are the two camels which you hid in al-'Aqiq in such-and-such a pass?' Al-Hairth said, 'I testify that there is no God but Allah and that you are the apostle of God, for by God none could have known of that but God most High'; so he became Muslim, as did two of his sons who were with him and some of his people. he sent and fetched the two camels and handed them over to the prophet and his daughter Juwayriyya was given back to him. She became an excellent Muslim. The apostle asked her father to let him marry her and he agreed and the apostle gave her four hundred dirhams. She had been previously married to a cousin of hers called 'Abdullah. It is said that the apostle bought her from Thabit b. Qays, freed her, married her, and gave her four hundred dirhams.

He married Safiyya d. Huyayy b. Akhtab who he had captured at Khaybar

[[1] Sura 33:37.

[2] This comment refers to what I.I. reported on W., p. 729]

[Page 793-794]

and chosen for himself. The apostle made a feast of gruel and dates: there was not meat of fat [1]. She had been married to Kinana b. al-Rabi' b. Abu'l-Huqayq.

He married Maymuna d. al-Harith b. Hazn b. Bahir b. HUzam b. Ruwayba b. 'Abdullah b. Hilal b. 'Amr b. Sa'sa'a. Al-'Abbas b. 'Abdu'l-Muttalib married her to him and gave her on the apostle's behalf four hundred dirhams. She had been married to Abu Ruhm b. 'Abdu'l-'Uzza b. Abu Qays b. 'Abdu Wudd b. Nasr b. Malik b. Hishl b. 'Amir b. Lu'ayy. It is said that it was she who gave herself to the prophet because his offer of marriage came to her when she was on her camel. She said, 'The camel and what is on it belongs to God and His apostle.' So God sent down: 'And a believing woman if she gives herself to the prophet.' [2]

It is said that the one who gave herself to the prophet was Zaynab d. Jahsh, or Umm Sharik Ghaziya d. Jabir b. Wahb of B. Munqidh b. 'Amr b. Ma'is b. 'Amir b. Lu'ayy. Others say it was a woman of B. Sama b. Lu'ayy and the apostle postponed the matter.

He married Zaynab d. Khuzayma b. al-Harith b. 'Abdullah b. 'Amr b. 'Abdu Manaf b. Hialal b. 'Amir b. Sa'sa'a who was called the 'Mother of the Poor' because of her kindness to them and her pity for them. Qabisa b. 'Amr al-Hilali married her to him and the apostle gave her four hundred dirhams. She had been married to 'Ubayda b. al-Harith who was her cousin.

The apostle consummated his marriage with eleven women, two of whom died before him, namely Khadija and Zaynab. he died leaving the nine we have mentioned. With two he had no marital relations, namely Asma' d. al-Nu'man, the Kindite woman, whom he married and found to be suffering from leprosy and so returned to her people with a suitable gift; and 'Amra d. Yazid the Kilab woman who was recently an unbeliever. When she came to the apostle she said, 'I seek God's protection against you,' and he

replied that one who did that was inviolable so he sent her back to her people. Others say that the one who said this was a Kindite woman, a cousin of Asma' d. al-Nu'man, and that the apostle summoned her and she said, 'We are a people to whom others come; we come to none!' so he returned her to her people.

There were six Quraysh women among the prophet's wives, namely, Khadija, 'A'isha, Hafsa, Umm Habiba, Umm Salama, and Sauda.[3]

The Arab women and others were seven, namely, Zaynab d. Jahsh, Maymuna, Zaynab d. Khuzayma, Juwayriya, Asm', and 'Amra. The non-Arab woman was Safiya d. Huyay b. Akhtab of B. al-Nadir.

[[1] Presumably because she was a Jewess and would eat only kosher meat.

[2] Sura 33:49

[3] The genealogies which have already been given have been omitted.] ...”

[01] Khadija bint Khuwailid (AD 595 - AD 620, years in marriage to Muhammad), a wife [Hadrat Khadija [tribe Quraish], a wealthy Roman Catholic, whose sister was Hala bint Khuwailid, and whose cousin, the son of Khadija's paternal uncle, was Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, a blind old man, who was a 'christian' convert [likely a practicing gnostic, wherein the gnostic materials in the Qur'an originated], who supposedly read/write the 'scriptures' [gnostic] in Arabic, encouraging 'Muhammad' to receive visions from the 'angel' ['Namus'] calling itself 'Jibril' [Gabriel] in the cave of Hira] -

Sahih al-Bukhari, Volume 7, Book 62, Number 156 -

“... Narrated 'Aisha: I never felt so jealous of any **wife of Allah's Apostle as I did of Khadija** because Allah's Apostle used to remember and praise her too often and because it was revealed to Allah's Apostle that he should give **her (Khadija)** the glad tidings of her having a palace of Qasab in Paradise. ...”

Sahih al-Bukhari, Volume 8, Book 73, Number 33 -

“... Narrated 'Aisha: I never felt so jealous of any woman as I did of **Khadija, though she had died three years before the Prophet married me**, and that was because I heard him mentioning her too often, and because his Lord had ordered him to give her the glad tidings that she would have a palace in Paradise, made of Qasab and because he used to slaughter a sheep and distribute its meat among her friends. ...”

[02] Aishah bint Abu Bakr Siddiq [bin Abu Quhaffa] and Um Sulaim [(AD 620 – AD 632) Aishah also had a brother named 'Abdur Rahman], **a wife** [child bride of 6 years of age, consummated at 9, moonwise] -

Surah 65:4-5 (al-Hilali-Khan translation) -

“... [v.4] And **those of your women** as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if you have doubt (about their periods), is three months; **and for those who have no courses [(i.e. they are still**

immature) their 'Iddah (prescribed period) is three months likewise, except in case of death]. And **for those who are pregnant** (whether they are divorced or their husbands are dead) **is until they lay down their burden**; and whosoever fears Allah and keeps his duty to Him, He will make his matter easy for him. **[v.5] That is the Command of Allah**, which He has sent down to you; and whosoever fears Allah and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward. ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses, on Surah 65:4 -

“... Allah the Exalted clarifies the waiting period of the woman in menopause. And that is the one whose menstruation has stopped due to her older age. Her 'Iddah is three months instead of the three monthly cycles for those who menstruate, which is based upon the Ayah in (Surat) Al-Baqarah. [see 2:228] **The same for the young, who have not reached the years of menstruation. Their 'Iddah is three months like those in menopause. This is the meaning of His saying; (and for those who have no courses. . .)**”

Tafsir of al-Jalalayn on Surah 65:4 -

“... **[65:4]** And [as for] those of your women who (read allā’ī or allā’i in both instances) no longer expect to menstruate, if you have any doubts, about their waiting period, their prescribed [waiting] period shall be three months, **and [also for] those who have not yet menstruated, because of their young age, their period shall [also] be three months** — both cases apply to other than those whose spouses have died; for these [latter] their period is prescribed in the verse: they shall wait by themselves for four months and ten [days] [Q. 2:234]. **And those who are pregnant, their term, the conclusion of their prescribed [waiting] period if divorced or if their spouses be dead, shall be when they deliver.** And whoever fears God, He will make matters ease for him, in this world and in the Hereafter. ...”

Tafsir of al-Jalalayn on Surah 2:228 -

“... **[2:228] Divorced women shall wait by themselves, before remarrying, for three periods (qurū’in is the plural of qar’), of purity or menstruation** — these are two different opinions — which begin from the moment of divorce. **This [stipulation] applies to those who have been sexually penetrated but not to those otherwise**, on account of His saying, there shall be no [waiting] period for you to reckon against them [Q. 33:49]. **The waiting period for immature or menopausal women is three months; pregnant women, on the other hand, must wait until they give birth, as stated in the sūrat al-Talāq [Q. 65:4], while slavegirls must wait two months, according to the Sunna.** And it is not lawful for them to hide what God has created in their wombs, of child or menstruation, if they believe in God and the Last Day. Their mates, their spouses, have a better right to restore them, to bring them back, even if they refuse, in such time, that is, during the waiting period, if they desire to set things right, between them, and put pressure on the woman [to return]; the statement is not a

condition for the possibility of return, but an incitement [to set things right] in the case of repealed divorce; the term ahaqq, 'better right to', does not denote any priority, since, in any case, no other person has the right to marry them during their waiting period; women shall have rights, due from their spouses, similar to those, rights, due from them, with justice, as stipulated by the Law, in the way of kind conjugality and not being harmed; but their men have a degree above them, in rights, as in their duty to obey their husbands, because of their [the husbands'] payment of a dowry and their [husbands] being the bread-winners; God is Mighty, in His Kingdom, Wise, in what He has ordained for His creatures. ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 14 -

“... **Narrated 'Aisha:** I said, “O Allah's Apostle! Suppose you landed in a valley where there is a tree of which something has been eaten and then you found trees of which nothing has been eaten, of which tree would you let your camel graze?” He said, “(I will let my camel graze) of the one of which nothing has been eaten before.” (The sub-narrator added: **'Aisha meant that Allah's Apostle had not married a virgin besides herself.**) ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 15 -

“... **Narrated 'Aisha: Allah's Apostle said (to me), “You have been shown to me twice in (my) dreams. A man was carrying you in a silken cloth and said to me, 'This is your wife.' I uncovered it; and behold, it was you. I said to myself, 'If this dream is from Allah, He will cause it to come true.'” ...”**

Sahih al-Bukhari, Volume 7, Book 62, Number 17 -

“... Narrated Jabir bin 'Abdullah: When I got married, Allah's Apostle said to me, “What type of lady have you married?” I replied, “I have married a matron” He said, **“Why, don't you have a liking for the virgins and for fondling them?”** Jabir also said: **Allah's Apostle said, “Why didn't you marry a young girl so that you might play with her and she with you?” ...”**

Sahih al-Bukhari, Volume 7, Book 62, Number 18 -

“... Narrated 'Ursa: **The Prophet asked Abu Bakr for 'Aisha's hand in marriage. Abu Bakr said “But I am your brother.”** The Prophet said, “You are my brother in Allah's religion and His Book, **but she (Aisha) is lawful for me to marry.**” ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 64 -

“... Narrated **'Aisha:** that **the Prophet married her when she was six years old and he consummated his marriage when she was nine years old, and then she remained with him for nine years** (i.e., till his death). ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 65 -

“... Narrated 'Aisha: that **the Prophet married her when she was six years old and he consummated his marriage when she was nine years old.** Hisham said: “I have been informed that 'Aisha remained with the Prophet for nine years (i.e. till his death).” ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 88 -

“... Narrated 'Ursa: **The Prophet wrote the (marriage contract) with 'Aisha while she was six years old and consummated his marriage with her while she was nine years old and she remained with him for nine years** (i.e. till his death).’ ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 90 -

“... Narrated **Aisha: When the Prophet married me, my mother came to me and made me enter the house (of the Prophet) and nothing surprised me but the coming of Allah's Apostle to me in the forenoon.** ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 67 -

“... Narrated Abu Huraira: The Prophet said, “A matron should not be given in marriage except after consulting her; and **a virgin should not be given in marriage except after her permission.**” The people asked, “O Allah's Apostle! How can we know her permission?” He said, “**Her silence (indicates her permission).** ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 68 -

“... **Narrated 'Aisha: I said, "O Allah's Apostle! A virgin feels shy." He said, "Her consent is (expressed by) her silence.** ...”

Sahih al-Bukhari, Volume 5, Book 58, Number 234 -

“... **Narrated Aisha: The Prophet engaged me when I was a girl of six (years).** We went to Medina and stayed at the home of Bani-al-Harith bin Khazraj. Then I got ill and my hair fell down. Later on my hair grew (again) and **my mother, Um Ruman, came to me while I was playing in a swing with some of my girl friends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became Allright, she took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some Ansari women who said, “Best wishes and Allah's Blessing and a good luck.” Then she entrusted me to them and they prepared me (for the marriage). Unexpectedly Allah's Apostle came to me in the forenoon and my mother handed me over to him, and at that time I was a girl of nine years of age.** ...”

Sahih al-Bukhari, Volume 5, Book 58, Number 236 -

“... Narrated Hisham's father: Khadija died three years before the Prophet departed to Medina. He stayed there for two years or so and then **he married 'Aisha when she was a girl of six years of age, and he consumed that marriage when she was nine years old. ...**”

Sahih al-Bukhari, Volume 5, Book 58, Number 245 -

“... Narrated **'Aisha:** (the wife of the Prophet) I never remembered my parents believing in any religion other than the true religion (i.e. Islam), and **(I don't remember) a single day passing without our being visited by Allah's Apostle in the morning and in the evening.**”

Sahih al-Bukhari, Volume 8, Book 73, Number 151 -

“... Narrated **'Aisha: I used to play with the dolls in the presence of the Prophet,** and my girl friends also used to play with me. When Allah's Apostle used to enter (my dwelling place) they used to hide themselves, but the Prophet would call them to join and play with me. **(The playing with the dolls and similar images is forbidden, but it was allowed for 'Aisha at that time, as she was a little girl, not yet reached the age of puberty.) (Fateh-al-Bari page 143, Vol.13) ...**”

Sahih al-Bukhari, Volume 7, Book 62, Number 63 -

“... Narrated Sahl bin Sad: While we were sitting in the company of the Prophet a woman came to him and presented herself (for marriage) to him. The Prophet looked at her, lowering his eyes and raising them, but did not give a reply. One of his companions said, “Marry her to me O Allah's Apostle!” The Prophet asked (him), “Have you got anything?” He said, “I have got nothing.” The Prophet said, “Not even an iron ring?” He said, “Not even an iron ring, but I will tear my garment into two halves and give her one half and keep the other half.” The Prophet; said, “No. **Do you know some of the Quran** (by heart)?” He said, “Yes.” The Prophet said, “Go, I have agreed to marry her to you with what you know **of the Qur'an** (as her Mahr).” **'And for those who have no courses (i.e. they are still immature). (65.4) And the 'Iddat for the girl before puberty is three months (in the above Verse). ...**”

Sahih al-Bukhari, Volume 4, Book 55, Number 623 -

“... Narrated Abu Musa: Allah's Apostle said, “Many amongst men **reached (the level of) perfection but none amongst the women reached this level except Asia,** Pharaoh's wife, and Mary, the daughter of 'Imran. And no doubt, **the superiority of 'Aisha to other women is like the superiority of Tharid (i.e. a meat and bread dish) to other meals.**” ...”

***Amram [and Jochebed], the Qur'an teaches that Mary, the mother of Isa, was the daughter of Amram [and Jochebed], and sister to Aaron and Moses.**

Sahih Muslim, Chapter 10 Heading -

“... Chapter 10: It is permissible for the father to give the hand of his daughter in marriage even when she is not fully grown up ...”

Sahih Muslim, Book 008, Chapter 10, Number 3309 -

“... 'A'isha (Allah be pleased with her) reported: Allah's Messenger (may peace be upon him) married me when I was six years old, and I was admitted to his house at the age of nine. She further said: We went to Medina and I had an attack of fever for a month, and my hair had come down to the earlobes. **Umm Ruman (my mother) came to me and I was at that time on a swing along with my playmates. She called me loudly and I went to her and I did not know what she had wanted of me. She took hold of my hand and took me to the door, and I was saying: Ha, ha (as if I was gasping), until the agitation of my heart was over. She took me to a house, where had gathered the women of the Ansar.** They all blessed me and wished me good luck and said: May you have share in good. **She (my mother) entrusted me to them. They washed my head and embellished me and nothing frightened me. Allah's Messenger, (may peace be upon him) came there in the morning, and I was entrusted to him. ...”**

Sahih Muslim, Book 008, Chapter 10, Number 3310 -

“... 'A'isha (Allah be pleased with her) reported: Allah's Apostle (may peace be upon him) married me when I was six years old, and I was admitted to his house when I was nine years old. ...”

Sahih Muslim, Book 008, Chapter 10, Number 3311 -

“... 'A'isha (Allah be pleased with her) reported that Allah's Apostle (may peace be upon him) married her when she was seven years old, and he was taken to his house as a bride when she was nine, and her dolls were with her; and when he (the Holy Prophet) died she was eighteen years old. ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 1 -

“... Narrated Anas bin Malik: A group of three men came to the houses of the wives of the Prophet asking how the Prophet worshipped (Allah), and when they were informed about that, they considered their worship insufficient and said, “Where are we from the Prophet as his past and future sins have been forgiven.” Then one of them said, “I will offer the prayer throughout the night forever.” The other said, “I will fast throughout the year and will not break my fast.” The third said, “I will keep away from the women and will not marry forever.” **Allah's Apostle** came to them and **said**, “Are you the same people who said so-and-so? **By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he who does not follow my tradition in religion, is not from me (not one of my followers).**” ...”

Sahih al-Bukhari, Volume 3, Book 47, Number 755 -

“... Narrated 'Urwa from **'Aisha: The wives of Allah's Apostle were in two groups. One group consisted of 'Aisha, Hafsa, Safiyya and Sauda;** and the other group consisted of Um Salama and the other wives of Allah's Apostle. **The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home.** The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, “He did not say anything to me.” They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, “Talk to him till he gives you a reply.” When it was her turn, she talked to him again. **He then said to her, “Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha.”** On that Um Salama said, “I repent to Allah for hurting you.” Then the group of Um Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, “Your wives request to treat them and the daughter of Abu Bakr on equal terms.” Then Fatima conveyed the message to him. The Prophet said, “O my daughter! Don't you love whom I love?” She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, “Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms.” On that she raised her voice and abused 'Aisha to her face so much so that Allah's Apostle looked at 'Aisha to see whether she would retort. 'Aisha started replying to Zainab till she silenced her. The Prophet then looked at **'Aisha and said, “She is really the daughter of Abu Bakr.” ...**”

[03] Sauda bint Zam'a (AD 620 – AD 632), a wife -

Sahih al-Bukhari, Volume 1, Book 4, Number 148 -

“... Narrated 'Aisha: **The wives of the Prophet** used to go to Al-Manasi, a vast open place (near Baqia at Medina) to answer the call of nature at night. 'Umar used to say to the Prophet “Let your **wives** be veiled,” but Allah's Apostle did not do so. One night **Sauda bint Zam'a the wife of the Prophet** went out at 'Isha' time and she was a tall lady. 'Umar addressed her and said, “I have recognized you, O **Sauda.**” He said so, as he desired eagerly that the verses of Al-Hijab (the observing of veils by the Muslim women) may be revealed. So Allah revealed the verses of "Al-Hijab" (A complete body cover excluding the eyes). ...”

Sahih al-Bukhari, Volume 2, Book 24, Number 501 -

“... Narrated 'Aisha: **Some of the wives of the Prophet** asked him, "Who

amongst us will be the first to follow you (i.e. die after you)?" He said, "Whoever has the longest hand." So they started measuring their hands with a stick and **Sauda's** hand turned out to be the longest. (When Zainab bint Jahsh died first of all in the caliphate of 'Umar), we came to know that the long hand was a symbol of practicing charity, so she was the first to follow the Prophet and she used to love to practice charity. (**Sauda** died later in the caliphate of Muawiya). ..."

Sahih al-Bukhari, Volume 3, Book 47, Number 755 -

"... Narrated 'Urwa from 'Aisha: **The wives of Allah's Apostle were in two groups.** One group consisted of 'Aisha, Hafsa, Safiyya and **Sauda**; and the other group consisted of Um Salama and the other wives of Allah's Apostle. The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home. The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, "He did not say anything to me." They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, "Talk to him till he gives you a reply." When it was her turn, she talked to him again. He then said to her, "Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha." On that Um Salama said, "I repent to Allah for hurting you." Then the group of Um Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, "Your wives request to treat them and the daughter of Abu Bakr on equal terms." Then Fatima conveyed the message to him. The Prophet said, "O my daughter! Don't you love whom I love?" She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, "Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms." On that she raised her voice and abused 'Aisha to her face so much so that Allah's Apostle looked at 'Aisha to see whether she would retort. 'Aisha started replying to Zainab till she silenced her. The Prophet then looked at 'Aisha and said, "She is really the daughter of Abu Bakr." ..."

[04] Hafsa bint 'Umar bin al-Khattab (AD 625 – AD 632), a wife -

Sahih al-Bukhari, Volume 3, Book 47, Number 755 -

"... Narrated 'Urwa from 'Aisha: **The wives of Allah's Apostle were in two groups.** One group consisted of 'Aisha, **Hafsa**, Safiyya and Sauda; and the other group consisted of Um Salama and the other wives of Allah's Apostle. The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home.

The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, "He did not say anything to me." They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, "Talk to him till he gives you a reply." When it was her turn, she talked to him again. He then said to her, "Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha." On that Um Salama said, "I repent to Allah for hurting you." Then the group of Um Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, "Your wives request to treat them and the daughter of Abu Bakr on equal terms." Then Fatima conveyed the message to him. The Prophet said, "O my daughter! Don't you love whom I love?" She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, "Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms." On that she raised her voice and abused 'Aisha to her face so much so that Allah's Apostle looked at 'Aisha to see whether she would retort. 'Aisha started replying to Zainab till she silenced her. The Prophet then looked at 'Aisha and said, "She is really the daughter of Abu Bakr." ..."

[05] Zaynab bint Khuzayma [Umm Al-Masakeen] (AD 626 – AD 627) -

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, page 794 -

“... **He [Muhammad] married Zaynab d. Khuzayma b. al-Harith b. 'Abdullah b. 'Amr b. 'Abdu Manaf b. Hialal b. 'Amir b. Sa'sa'a who was called the 'Mother of the Poor'** because of her kindness to them and her pity for them. Qabisa b. 'Amr al-Hilali married her to him and the apostle gave her four hundred dirhams. She had been married to 'Ubayda b. al-Harith who was her cousin.

The apostle consummated his marriage with eleven women, two of whom died before him, namely Khadija and **Zaynab [d. Khuzayma]...**”

[06] Hind [Um Salama [Umm Salama]] bint Abi Umayya (AD 627 – AD 632), a wife -

Sahih al-Bukhari, Volume 3, Book 47, Number 755 -

“... Narrated 'Urwa from 'Aisha: **The wives of Allah's Apostle were in two groups.** One group consisted of 'Aisha, Hafsa, Safiyya and Sauda; and **the other group consisted of Um Salama** and the other wives **of Allah's Apostle.** The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home.

The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, "He did not say anything to me." They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, "Talk to him till he gives you a reply." When it was her turn, she talked to him again. He then said to her, "Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha." On that Um Salama said, "I repent to Allah for hurting you." Then the group of Um Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, "Your wives request to treat them and the daughter of Abu Bakr on equal terms." Then Fatima conveyed the message to him. The Prophet said, "O my daughter! Don't you love whom I love?" She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, "Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms." On that she raised her voice and abused 'Aisha to her face so much so that Allah's Apostle looked at 'Aisha to see whether she would retort. 'Aisha started replying to Zainab till she silenced her. The Prophet then looked at 'Aisha and said, "She is really the daughter of Abu Bakr." ..."

[07] Rayhana d. 'Amr b. Khunafa [Jewess of B. 'Amr b. Qurayza] -

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, page 463-464, 466 paragraphs 689,693 -

"... [page 463 paragraph 689] When Sa'd reached the apostle and the Muslims the apostle told them to get up to greet their leader. The muhajirs of Quraysh thought that [page 463-464 paragraph 689] apostle meant the Ansar, while the latter thought that he meant everyone, so they go up and said, 'O Abu 'Amr, the apostle has entrusted to you the affair of your allies that you may give judgment concerning them.' Sa'd asked, 'Do you covenant by Allah that you accept the judgement I pronounce on them?' They said Yes, and he said, 'And is it incumbent on the one who is here?' (looking) in the direction of the apostle not mentioning him out of respect, and the apostle answered Yes. Sa'd said, 'Then I give judgement that the men should be killed, the property divided, and the women and children taken as captives.'

'Asim b. 'Umar b. Qatada told me from 'Abdu'l-Rahman b. 'Amr b. Sa'd b. Mu'adh from 'Alqama b. Waqqas al-Laythi that the apostle said to Sa'd, 'You have given the judgment of Allah above the seven heavens' (709).

Then they surrendered, and the apostle confined them in Medina in the quarter of d. al-Harith, a woman of B. al-Najjar. Then the apostle went out to the market of Medina (which is still its market today) and dug trenches in it. Then he sent for them and struck

off their heads in those trenches as they were brought out to him in batches. Among them was the enemy of Allah Huyayy b. Akhtab and Ka'b b. Asad their chief. There were 600 or 700 in all, though some put the figure as high as 800 or 900. As they were being taken out in batches to the apostle they asked Ka'b what he thought would be done with them. He replied, 'Will you never understand? Don't you see that the summoner never stops and those who are taken away do not return? By Allah it is death!' This went on until the apostle made an end of them.

Huyayy was brought out wearing a flowered robe (710) in which he had made holes about the size of the finger-tips in every part so that it should not be taken from him as spoil,[1] with his hands bound to his neck by a rope. When he saw the apostle he said, 'By God, I do not blame myself for opposing you, but he who forsakes God will be forsaken.' Then he went to the men and said, 'God's command is right. A book and a decree, and massacre have been written against the Sons of Israel.' Then he sat down and his head was struck off. ..." [page 464 paragraph 689]

[page 466 paragraph 693] "... It was the first booty on which lots were cast and the fifth was taken. According to its precedent and what the apostle did the divisions were made, and it remained the custom for raids.

Then the apostle sent Sa'd b. Zayd al-Ansari brother of b. 'Abdu'l-Ashhal with some of the captive women of B. Qurayza to Najd and he sold them for horses and weapons.

The apostle had chosen **one of their women for himself, Rayhana d. 'Amr b. Khunafa, one of the women of B. 'Amr b. Qurayza, and she remained with him until she died, in his power. The apostle had proposed to marry her and put a veil on her, but she said: 'Nay, leave me in your power, for that will be easier for me and for you.' So he left her. She had shown repugnance towards Islam when she was captured and clung to Judaism. ..."**

[08] Juwayriyya bint al-Harith [husband killed in battle was Mustafa bin Safwan] (AD 628 – AD 632) -

Tafisr of al-Jalalayn on Surah 33:50 -

"... [33:50] **O Prophet! Indeed We have made lawful for you** your wives whom you have given their dowries and what your right hand owns, of those whom **God has given you as spoils of war, from the disbelievers, [whom you have] taken captive, such as** Safiyya and **Juwayriyya**, and the daughters of your paternal uncles and the daughters of your paternal aunts, and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you, as opposed to those who did not emigrate, and **any believing woman if she gift herself [in marriage] to the Prophet and if the Prophet desire to take her in marriage, and ask for her hand in marriage without paying [her] a dowry — a privilege for you exclusively, not for the [rest of the] believers** (nikāh, 'marriage', when expressed by the term hiba, 'gift', denotes [marriage])

without dowry). Indeed We know what We have imposed upon them, namely, the believers, with respect to their wives, in the way of rulings, to the effect that they should not take more than four wives and should only marry with [the consent of] a legal guardian, [the presence of] witnesses and [the payment of] a dowry, and, with respect to, what their right hands own, of slavegirls, in the way of purchase or otherwise, so that the handmaiden be one lawful for her master, such as a slavegirl belonging to the People of the Scripture (kitābiyya), and not a Magian or an idolater, and that she should be ascertained [as not carrying child] with the necessary waiting period (istibrā') before copulation; so that (li-kaylā is semantically connected to what came before [this last statement]) there may be no [unnecessary] restriction for you, [no] constraint in marriage [for you]. And God is Forgiving, of what is difficult to guard against, Merciful, in giving dispensations [allowing for latitude] in this respect. ...”

Sahih Muslim, Book 005, Chapter 47, Number 2349 -

“... **Juwayriya, the wife of the Messenger of Allah** (may peace be upon him) said that Messenger of Allah (may peace be upon him) came to her and said: Is there anything to eat? She said: Messenger of Allah, I swear by God, there is no food with us except a bone of goat which my freed maid-servant was given as sadaqa. Upon this he said: Bring that to me, for it (the sadaqa) has reached its destination. ...”

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, page 493 paragraph 729 -

“... **The apostle took many captives and they were distributed among the Muslims. One of those taken was Juwayriya d. al-Harith b. Abu Diurar, the apostle's wife.**

Muhammad b. Ja'far b. al-Zubayr from 'Urwa b. al-Zubayr from 'A'isha said: When the apostle distributed the captives of B. al-Mustaliq, Juwayriya fell to the lot of Thabit b. Qays b. al-Shammas, or to a cousin of his, and she gave him a deed for her redemption. She was the most beautiful woman. She captivated every man who saw her. She came to the apostle to ask his help in the matter. As soon as I saw her at the door of my room I took a dislike to her, for I knew that he would see her as I saw her. She went in and told him who she was -- d. of al-Harith b. Abu Dirar, the chief of his people. 'You can see the state to which I have been brought. I have fallen to the lot of Thabit or his cousin and have given him a deed for my ransom and have come to ask your help in the matter.' he said, 'Would you like something better than that? I will discharge your debt and marry you,' and she accepted him.

The news that the apostle had married Juwayriya was blazed abroad and now that B. Mustaliq were the prophet's relations by marriage the men released those they held. When he married her a hundred families were released. I do not know a woman who was a greater blessing to her people than she (739). ...”

[09] Saffiyya bint Huyayy [chief of the Qurayza and al-Nadir] bin Akhtab (AD 628 – AD 632), a [sort of?] wife [Radrat Safiyya, a captured Jewess, whose people were killed (men) and captured (women/children) whose father, and also husband (Kinana b. al-Rabi') was slain (tortured to death), while she was made a 'wife'] -

Tafisr of al-Jalalayn on Surah 33:50 -

“... [33:50] **O Prophet! Indeed We have made lawful for you your wives whom you have given their dowries and what your right hand owns, of those whom God has given you as spoils of war, from the disbelievers, [whom you have] taken captive, such as Safiyya and Juwayriyya,** and the daughters of your paternal uncles and the daughters of your paternal aunts, and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you, as opposed to those who did not emigrate, and any believing woman if she gift herself [in marriage] to the Prophet and if the Prophet desire to take her in marriage, and ask for her hand in marriage without paying [her] a dowry — **a privilege for you exclusively, not for the [rest of the] believers** (nikāh, ‘marriage’, when expressed by the term hiba, ‘gift’, denotes [marriage] without dowry). Indeed We know what We have imposed upon them, namely, the believers, with respect to their wives, in the way of rulings, to the effect that they should not take more than four wives and should only marry with [the consent of] a legal guardian, [the presence of] witnesses and [the payment of] a dowry, and, with respect to, what their right hands own, of slavegirls, in the way of purchase or otherwise, so that the handmaiden be one lawful for her master, such as a slavegirl belonging to the People of the Scripture (kitābiyya), and not a Magian or an idolater, and that she should be ascertained [as not carrying child] with the necessary waiting period (istibrā’) before copulation; so that (li-kaylā is semantically connected to what came before [this last statement]) there may be no [unnecessary] restriction for you, [no] constraint in marriage [for you]. And God is Forgiving, of what is difficult to guard against, Merciful, in giving dispensations [allowing for latitude] in this respect. ...”

Sahih al-Bukhari, Volume 3, Book 47, Number 755 -

“... Narrated 'Urwa from 'Aisha: **The wives of Allah's Apostle were in two groups.** One group consisted of 'Aisha, Hafsa, **Safiyya** and Sauda; and the other group consisted of Um Salama and the other wives of Allah's Apostle. The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home. The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, “He did not say anything to me.” They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, “Talk to him till he gives you a reply.” When it was her turn, she talked to him again. He then said to her, “Do not hurt me regarding Aisha, as the Divine

Inspirations do not come to me on any of the beds except that of Aisha.” On that Um Salama said, “I repent to Allah for hurting you.” Then the group of Um Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, “Your wives request to treat them and the daughter of Abu Bakr on equal terms.” Then Fatima conveyed the message to him. The Prophet said, “O my daughter! Don't you love whom I love?” She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, “Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms.” On that she raised her voice and abused 'Aisha to her face so much so that Allah's Apostle looked at 'Aisha to see whether she would retort. 'Aisha started replying to Zainab till she silenced her. The Prophet then looked at 'Aisha and said, “She is really the daughter of Abu Bakr.” ...”

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, pages 511,514-515,516-517 paragraphs 758,763,764,765,766 -

“... [page 511 paragraph 758] and left the way to Khaybar open to the apostle.

The apostle seized the property piece by piece and conquered the forts one by one as he came to them. The first to fall was the fort of Na'im; there Mahmud b. Maslama as killed by a millstone which was thrown on him from it; then al-Qamus the fort of B. Abu'l-Huqayq. **The apostle took captives from them among whom was Safiya d. Huyayy b. Akhtab who had been the wife of Kinana b. al-Rabi b. Abu'l-Huqayq, and two cousins of hers. The apostle chose Safiya for himself.**

Dihya b. Khalifa al-Kalbi had asked the apostle for Safiya, and when he chose her for himself he gave him her two cousins. The women of Khaybar were distributed among the Muslims. The Muslims ate the meat of the domestic donkeys and the apostle got up and forbade the people to do a number of things which he enumerated. ...” [page 511 paragraph 758]

[page 514 paragraph 763] “... **When the apostle had conquered al-Qanus the fort of B. Abu'l-Huqayq, Safiya d. Huyayy b. Akhtab was brought to him along with another woman.** [page 514-515 paragraph 763] Bilal who was bringing them led them past the Jews who were slain; and the woman who was with **Safiya** saw them she shrieked and slapped her face and poured dust on her head. When the apostle saw her he said, 'Take this she-devil away from me.' **He gave orders that Safiya was to be put behind him and threw his mantle over her, so that the Muslims knew that he had chosen her for himself.** I have heard that the apostle said to Bilal when he saw this Jewess behaving in that way, 'Had you no compassion, Bilal, when you brought two women past their dead husbands?'...” [page 515 paragraph 763]

[page 515 paragraph 763-764] “... THE REST OF THE AFFAIR OF KHAYBAR

Kinana b. al-Rabi', who had the custody of the treasure of B. al-Nadir, was brought to the apostle who asked him about it. He denied that he knew where it was. A Jew came (T. [1582] was brought) to the apostle and said that he had seen Kinana going round a certain ruin every morning early. When the apostle said to Kinana, 'Do you know that if we find you have it I shall kill you?' he said Yes. The apostle gave orders that the ruin was to be excavated and some of the treasure was found. When he asked him about the rest he refused to produce it, so the apostle gave orders to al-Zubayr b. al-'Awwam, 'Torture him until you extract what he has,' so he kindled a fire with flint and steel on his chest until he was nearly dead. Then the apostle delivered him to Muhammad b. Maslama and he struck off his head, in revenge for his brother Mahmud. ..." [page 516 paragraph 764]

[page 516 paragraph 764-765] "... When the apostle had rested Zaynab d. al-Harith, the wife of Sallam b. Mishkam prepared for him a roast lamb, having first inquired what joint he preferred. When she learned that it was the shoulder she put a lot of poison in it and poisoned the whole lamb. Then she brought it in and placed it before him. He took hold of the shoulder and chewed a morsel of it, but he did not swallow it. Bishr b. al-Bara' b. Ma'rur who was with him took some of it as the apostle had done, but he wallowed it, while the apostle spat it out, saying, 'This bone tells me that it is poisoned.' Then he called for the woman and she confessed, and when he asked her what had induced her to do this she answered: 'You know what you have done to my people. I said to myself, If he is a king I shall ease myself of him and if he is a prophet he will be informed (of what I have done).' So the apostle let her off. Bishr died from what he had eaten.

Marwan b. 'Uthman b. Abu Sa'id b. al-Mu'alla told me: The apostle had said in his illness of which he was to die when Umm Bishr d. al-Bara' came to visit him, 'O Umm Bishr, this is the time in which I feel a deadly pain from what I ate with your brother at Khaybar.' The Muslims considered that the apostle died as a martyr in addition to the prophetic office with which God had honoured him. ..." [page 516 paragraph 765]

[page 516 paragraph 766] "... **When the apostle married Safiya in Khaybar or on the way, she having [page 516-517 paragraph 766] been beautified and combed, and got in a fit state for the apostle by Umm Sulaym d. Milhan mother of Anas b. Malik, the apostle passed the night with her in a tent of his. Abu Ayyub, Khalid b. Zayd brother of B. al-Najjar passed the night girt with his sword, guarding the apostle and going round the tent until in the morning the apostle saw him there and asked him what he meant by his action. He replied, 'I was afraid for you with this woman for you have killed her father, her husband, and her people, and till recently she was in unbelief, so I was afraid for you on her account.'** They allege that the apostle said, 'O God, preserve Abu Ayyub as he spent the night preserving me.' ..." [page 517 paragraph 766]

“... The the inhabitants of Khaibar came out running on the roads. The Prophet (peace and blessings of Allah be upon him) had their warriors killed, their offspring and woman taken as captives. Safiyah was amongst the captives. She first came in the share of Dahya Alkalbi but later on she belonged to the Prophet (peace and blessings of Allah be upon him). The Prophet (peace and blessings of Allah be upon him) made her manumission as her Mahr (dowry). ...”

The Battles of the Prophet, by Ibn Kathir, translated by Wa'il 'Abdul Mut'aal Shihab, pages 134-135 -

[page 134] “... The Messenger of Allah (peace and blessing of Allah be upon him), as Ibn Ishaq narrated, seized the property piece by piece and conquered the forts one by one as he came to them. The first to fall was of Na'im; then Al-Qamus the fort of Banu Al-Huqayq. The Messenger took captives from them among whom was Safiyah, daughter of Huyayy Ibn Aktab **[page 134-135]** who had been the wife of Kinana Ibn Al-Rabi' Ibn Al-Huqayq, and two cousins of hers. The Messenger of Allah (peace and blessings of Allah be upon him) chose Safiyah for himself ...”

The Battles of the Prophet, by Ibn Kathir, translated by Wa'il 'Abdul Mut'aal Shihab, pages 136-138 -

[page 136-138] “...The Prophet Marries Safiyah bint Huyayy

Anas (may Allah be pleased him him) reported that the Prophet (peace and blessings of Allah be upon him) offered the Fajr Prayer near Khaibar when it was still dark and then said,

“Allahu-Akbar (Allah is the Greatest)! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned.”

Then the inhabitants of Khaibar came out running on the roads. The Prophet (peace and blessings of Allah be upon him) had their warriors killed, their offspring and woman taken as captives. Safiyah was amongst the captives. She first came in the share of Dahya Alkalbi but later on she belonged to the Prophet (peace and blessings of Allah be upon him) made her manumission as her Mahr.

Anas Ibn Malik also said, “We arrived at Khaibar, and when Allah helped His Messenger to open the fort, the beauty of Safiyah bint Huyayy Ibn Aktab whose husband had been killed while she was a bride, was mentioned to Allah's Messenger (peace and blessings of Allah be upon him). The Prophet (peace and blessings of Allah be upon him) selected her for himself, and set out with her, and when we reached a place called Sidd-as-Sahba', **[page 136-137]** Safiyah became clean from her menses then Allah's Messenger (peace and blessings of Allah be upon him) married her. Hais (i.e., an 'Arabian dish) was prepared on a small leather mat. Then the Prophet (peace and blessings of Allah be upon him) said to me, 'I invite the people around you.' So that was the marriage banquet of

the Prophet (peace and blessings of Allah be upon him) and Safiyah. Then we proceeded towards Madinah, and I saw the Prophet (peace and blessings of Allah be upon him), making for her a kind of cushion with his cloak behind him (on his camel). He then sat beside his camel and put his knee for Safiyah to put her foot on, in order to ride (on the camel).”

Anas Ibn Malik said, “The Prophet (peace and blessings of Allah be upon him) stayed with Safiyah bint Huyayy for three days on the way of Khaibar where he consummated his marriage with her. Safiyah was amongst those who were ordered to use a veil.”

In another narration, Anas said that the Prophet (peace and blessings of Allah be upon him) stayed for three nights between Khaibar and Madinah and was married to Safiyah. I invited the Muslim to his marriage banquet and there was neither meat nor bread in that banquet but the Prophet (peace and blessings of Allah be upon him) ordered Bilal to spread the leather mats on which dates, dried yogurt and butter were put. The Muslims said amongst [page 137-138] themselves, “Will she (i.e., Safiyah) be one of the mothers of the believers, i.e., one of the wives of the Prophet (peace and blessings of Allah be upon him), or just(a lady captive) of what his right-hand possesses.” Some of them said, “If the Prophet (peace and blessings of Allah be upon him) makes her observe the veil, then she will be one of the mothers of the believers (i.e., one of the Prophet's wives), and if he does not make her observe the veil, then she will be his lady slave.” So when he departed, he made a place for her behind him (on his mount) and made her observe the veil.” ...”

[10] Ramla [Umm Habiba] bint Abi Sufyan (AD 629 – AD 632) -

Sahih al-Bukhari, Volume 2, Book 23, Number 371 -

“... Narrated Zainab bint Abi Salama: I went to **Um Habiba, the wife of Prophet**, who said, “I heard the Prophets saying, 'It is not legal for a woman who believes in Allah and the Last Day to mourn for any dead person for more than three days except for her husband, (for whom she should mourn) for four months and ten days'.” Later I went to Zainab bint Jahsh when her brother died; she asked for some scent, and after using it she said, “I am not in need of scent but I heard Allah's Apostle saying, 'It is not legal for a woman who believes in Allah and the Last Day to mourn for more than three days for any dead person except her husband, (for whom she should mourn) for four months and ten days.'” ...”

Sahih al-Bukhari, Volume 7, Book 63, Number 251 -

“... Narrated Humaid bin Nafi': Zainab bint Abu Salama told me these three narrations: Zainab said: I went to **Um Habiba, the wife of the Prophet** when her father, Abu- Sufyan bin Herb had died. Um Habiba asked for a perfume which contained yellow scent (Khaluq) or some other scent, and she first perfumed one of the girls with it and then rubbed her cheeks with it and said, “By Allah, I am not in need of perfume, but I have heard Allah's Apostle saying, 'It is not lawful for a lady who believes in Allah and the Last Day to mourn for a dead person for

more than three days unless he is her husband for whom she should mourn for four months and ten days.” Zainab further said: I went to Zainab bint Jahsh when her brother died. She asked for perfume and used some of it and said, “By Allah, I am not in need of perfume, but I have heard Allah's Apostle saying on the pulpit, 'It is not lawful for a lady who believes in Allah and the last day to mourn for more than three days except for her husband for whom she should mourn for four months and ten days.’” Zainab further said, “I heard my mother, Um Salama saying that a woman came to Allah's Apostle and said, “O Allah's Apostle! The husband of my daughter has died and she is suffering from an eye disease, can she apply kohl to her eye?” Allah's Apostle replied, “No,” twice or thrice. (Every time she repeated her question) he said, “No.” Then Allah's Apostle added, “It is just a matter of four months and ten days. In the Pre-Islamic Period of ignorance a widow among you should throw a globe of dung when one year has elapsed.” I said to Zainab, “What does 'throwing a globe of dung when one year had elapsed' mean?” Zainab said, “When a lady was bereaved of her husband, she would live in a wretched small room and put on the worst clothes she had and would not touch any scent till one year had elapsed. Then she would bring an animal, e.g. a donkey, a sheep or a bird and rub her body against it. The animal against which she would rub her body would scarcely survive. Only then she would come out of her room, whereupon she would be given a globe of dung which she would throw away and then she would use the scent she liked or the like.” ...”

Sahih al-Buykhari, Volume 7, Book 62, Number 38 -

“... Narrated Um Habiba: (daughter of Abu Sufyan) I said, “O Allah's Apostle! Marry my sister. the daughter of Abu Sufyan.” The Prophet said, “Do you like that?” I replied, “Yes, for even now I am not your only wife and I like that my sister should share the good with me.” The Prophet said, “But that is not lawful for me.” I said, “We have heard that you want to marry the daughter of Abu Salama.” He said, “(You mean) the daughter of Um Salama?” I said, “Yes.” He said, “Even if she were not my step-daughter, she would be unlawful for me to marry as she is my foster niece. I and Abu Salama were suckled by Thuwaiba. So you should not present to me your daughters or your sisters (in marriage).” Narrated 'Ursa; Thuwaiba was the freed slave girl of Abu Lahb whom he had manumitted, and then she suckled the Prophet. When Abu Lahb died, one of his relatives saw him in a dream in a very bad state and asked him, “What have you encountered?” Abu Lahb said, “I have not found any rest since I left you, except that I have been given water to drink in this (the space between his thumb and other fingers) and that is because of my manumitting Thuwaiba.” ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 42 -

“... Narrated Um Habiba: I said, “O Allah's Apostle! Do you like to have (my sister) the daughter of Abu Sufyan?” The Prophet said, “What shall I do (with her)?” I said, “Marry her.” He said, “Do you like that?” I said, “(Yes), for even now I am not your only wife, so I like that my sister should share you with me.” He said, “She is not lawful for me (to marry).” I said, “We have heard that you want to marry.” He said, “The daughter of Um Salama?” I said, “Yes.” He said,

“Even if she were not my stepdaughter, she should be unlawful for me to marry, for Thuwaiba suckled me and her father (Abu Salama). So you should neither present your daughters, nor your sisters, to me.” ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 43 -

“... Narrated Um Habiba: I said, “O Allah's Apostle! Marry my sister, the daughter of Abu Sufyan.” He said, “Do you like that?” I said, “Yes, for even now I am not your only wife; and the most beloved person to share the good with me is my sister.” The Prophet said, “But that is not lawful for me (i.e., to be married to two sisters at a time.)” I said, “O Allah's Apostle! By Allah, we have heard that you want to marry Durra, the daughter of Abu Salama.” He said, “You mean the daughter of Um Salama?” I said, “Yes.” He said, “By Allah ! Even if she were not my stepdaughter, she would not be lawful for me to marry, for she is my foster niece, for Thuwaiba has suckled me and Abu Salama; so you should neither present your daughters, nor your sisters to me.” ...”

Sahih al-Bukhari, Volume 7, Book 64, Number 285 -

“... Narrated Um Habiba: (the wife of the Prophet) I said, “O Allah's Apostle! Will you marry my sister, the daughter of Abu Sufyan.” The Prophet said, “Do you like that?” I said, “Yes, for I am not your only wife, and the person I like most to share the good with me, is my sister.” He said, “That is not lawful for me.” I said, “O Allah's Apostle! We have heard that you want to marry Durra, the daughter of Abu Salama.” He said, “You mean the daughter of Um Salama?” I said, “Yes.” He said, “Even if she were not my step-daughter, she is unlawful for me, for she is my foster niece. Thuwaiba suckled me and Abu Salama. So you should not present to me your daughters and sisters.” Narrated 'Ursa: Thuwaiba had been a slave girl whom Abu Lahab had emancipated. ...”

[11] Maymuna [Barra] bint al-Harith (AD 629 – AD 632) -

Sahih al-Bukhari, Volume 1, Book 3, Number 117 -

“... Narrated Ibn 'Abbas: I stayed overnight in the house of my aunt **Maimuna bint Al-Harith (the wife of the Prophet) while the Prophet was there with her during her night turn.** The Prophet offered the 'Isha' prayer (in the mosque), returned home and after having prayed four Rakat, he slept. Later on he got up at night and then asked whether the boy (or he used a similar word) had slept? Then he got up for the prayer and I stood up by his left side but he made me stand to his right and offered five Rakat followed by two more Rakat. Then he slept and I heard him snoring and then (after a while) he left for the (Fajr) prayer. ...”

Sahih Muslim, Book 016, Chapter 1, Number 4127 -

“... Sulaiman b. Yasar, the freed slave of **Maimuna, the wife of Allah's Apostle** (may peace be upon him), narrated from one of the Ansari Companions of Allah's Messenger (may peace be upon him) that Allah's Messenger (may peace be upon

him) retained (the practice) of Qasama as it was in the pre-Islamic days. ...”

Sahih Muslim, Book 021, Chapter 7, Number 4791 -

“... 'Abdullah b. 'Abbas reported that Khalid b. Walid who is called the Sword of Allah had informed him that he visited **Maimuna, the wife of Allah's Apostle** (may peace be upon him), **in the company of Allah's Messenger** (may peace be upon him), and she was the sister of his mother (that of Khalid) and that of 'Ibn Abbas, and he found with her a roasted lizard which her sister Hufaida the daughter of al-Harith had brought from Najd, and she presented that lizard to Allah's Messenger (may peace be upon him). It was rare that some food was presented to the Holy Prophet (may peace be upon him) and it was not mentioned or named. While Allah's Messenger (may peace be upon him) was about to stretch forth his hand towards the lizard, a woman from amongst the women present there informed the Messenger of Allah (may peace be upon him) what they had presented to him. They said: Messenger of Allah, it is a lizard. Allah's Messenger (may peace be upon him) withdrew his hand, whereupon Khalid b. Walid said: Messenger of Allah, is a lizard forbidden? There upon he said: No, but it is not found in the land of my people, and I feel that I have no liking for it. Khalid said: I then chewed and ate it, and Allah's Messenger (may peace be upon him) was looking at me and he did not forbid (me to eat it). ...”

Sahih Muslim, Book 024, Chapter 19, Number 5252 -

“... Abu Tilha, the Companion of Allah's Messenger (may peace be upon him), reported Allah's Messenger (may peace be upon him) having said: Verily, angels do not enter the house in which there is a picture. Busr reported: Zaid fell ill and we went to inquire after his health and (found) that there was hanging at his door a curtain with a picture on it. I said to 'Ubaidullah Khaulani who had been under the patronage of **Maimuna, the wife of Allah's Apostle** (may peace be upon him): Did not Zaid himself inform us before about (the Holy Prophet's command pertaining to the pictures), whereupon 'Ubaidullah said: Did you not hear when he said: “Except the prints on the cloth?” ...”

[12] Zainab bint Jahsh, a wife [ex-wife to Muhammad's previously adopted son, Zaid bin Haritha, a freed slave of Muhammad's, whom Muhammad upon seeing her in a state of undress one day, ending up causing the divorce of her to his adopted son, and the cancellation of adoption altogether, so that Muhammad could have her to himself] -

Surah 33:4 (al-Hilali-Khan translation) -

“... Allah has not made for any man two hearts inside his body. **Neither has He made your wives whom you declare to be like your mother's backs, your real mothers** [Az-Zihar is the saying of a husband to his wife, "You are to me like the back of my mother" i.e. You are unlawful for me to approach], **nor has He made your adopted sons your real sons**. That is but your saying with your mouths. But Allah says the truth, and He guides to the (Right) Way. ...”

Tafsir al-Jalalayn on Surah 33:4 -

“... [33:4] God has not placed two hearts inside any man: [this was revealed] in order to refute those disbelievers who said that they each had two hearts with which they could reason better than Muhammad’s single mind; nor has He made your wives whom (read as allā’ī, or allā’) you repudiate by zihār (read tazāhharūna, or tuzāhirūna; the original tā’ [of tazāhharūna] has been assimilated with the zā’) — a man would say to his wife for example, ‘You are for me as [untouchable as] my mother’s back’ — your mothers, in other words, [He has not made you wives] like [your] mothers, so that they are illicit [for conjugality] in that respect, [a practice] which in pre-Islamic times was considered a [valid form of] divorce. An atonement with [necessary] conditions is necessary in such a case, as mentioned in sūrat al-Mujādila [Q. 58:2-3]. Nor has He made those whom you claim as [adopted] sons (ad’iyā’, the plural of da’iyy, which is one claimed as the son of one who is not his [biological] father) your sons, in reality. That is a mere utterance of your mouths, namely, [of] the Jews and the hypocrites. **When the Prophet (s) married Zaynab bt. Jahsh, who had been Zayd b. Hāritha’s wife, the adopted son of the Prophet (s), they said, ‘Muhammad married his son’s wife!’**, and so God proved them liars in this. But God speaks the truth, in this [matter], and He guides to the way, the way of truth. ...”

Surah 33:36-40 (al-Hilali-Khan translation) -

“... [v.36] It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error. [v.37] **And (remember) when you said to him (Zaid bin Harithah -- the freed-slave of the Prophet) on whom Allah has bestowed Grace (by guiding him to Islam) and you (O Muhammad too) have done favour (by manumitting him): "Keep your wife to yourself, and fear Allah." But you did hide in yourself (i.e. what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people (i.e. their saying that Muhammad married the divorced of his manumitted slave) whereas Allah had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allah's Command must be fulfilled.** [v.38] There is no blame on the Prophet in that which **Allah has made legal for him**. That has been Allah's Way with those who have passed away of (the Prophet's of) old. And **the Command of Allah is a decree determined.** [v.39] Those who convey the Message of Allah and fear Him, and fear none save Allah. And Sufficient is Allah as a Reckoner. [v.40] **Muhammad is not the father of any of your men**, but he is the Messenger of Allah and the last (end) of the Prophets. And Allah is Ever All-Aware of everything....”

Tafsir of al-Jalalayn on Surah 33:36-40 -

"... [33:36] And it is not [fitting] for any believing man or believing woman, when God and His Messenger have decided on a matter, to have (read takūna or yakūna) a choice in their matter, in contravention of the decision of God and His Messenger. This [verse] was revealed regarding ‘Abd Allāh b. Jahsh and his sister Zaynab, whose hand the Prophet had asked for in marriage, but meaning on behalf of Zayd b. Hāritha. They were loathe to this [proposal] when they found out [that it was on the latter’s behalf], for they had thought that the Prophet (s) wanted to marry her himself. But afterwards they consented because of the [following part of the] verse: And whoever disobeys God and His Messenger has certainly strayed into manifest error. **Thus the Prophet (s) gave her in marriage to Zayd. Then on one occasion he [the Prophet] caught sight of her and felt love for her**, whereafter [when he realised that] Zayd lost his affection for her and so said to the Prophet (s), ‘I want to part with her’. But the Prophet said to him, ‘Retain your wife for yourself’, as God, exalted be He, says: [33:37] And when (idh is dependent because of [an implied preceding] udhkur, ‘mention [when]’) you said to him to whom God had shown favour, by [guiding him to] Islam, and to whom you [too] had shown favour: by manumitting him — this was **Zayd b. Hāritha, who had been a prisoner of war before [the coming of] Islam (in the period of al-jāhiliyya). The Messenger of God (s) purchased him before his call to prophethood, and then manumitted him and adopted him as his son** — ‘Retain your wife for yourself and fear God’, before divorcing her. But you had hidden in your heart what God was to disclose, [what] He was to manifest of your love for her and of [the fact] that **should Zayd part with her you would marry her, and you feared people**, would say, ‘**He has married his son’s wife!**’, though God is worthier that you should fear Him, in all things, so take her in marriage and do not be concerned with what people say. **Zayd subsequently divorced her and her [obligatory] waiting period was completed**. God, exalted be He, says: **So when Zayd had fulfilled whatever need he had of her, We joined her in marriage to you — the Prophet consummated his marriage with her without [the customary] permission [from her legal guardian]** and gratified the Muslims with [a feast of] bread and meat — so that **there may not be any restriction for the believers in respect of the wives of their adopted sons, when the latter have fulfilled whatever wish they have of them**. And God’s commandment, that which He has decreed, is bound to be realised. [33:38] **There is no restriction for the Prophet in what God has ordained, [in what] He has made lawful**, for him: [that is] God’s precedent (sunnata’Llāhi is in the accusative because the operator of the oblique has been removed [from the oblique construction ka-sunnati’Llāhi, ‘as is God’s precedent’) with those who passed away before, of prophets, which is that **there is no restriction for them in this respect, a [special] dispensation for them regarding marriage** — and God’s commandment, what He does, is inexorable destiny [33:39] — [those] who (alladhīna qualifies the previous alladhīna) deliver the Messages of God and fear Him, and fear no one except Him, and therefore they do not fear what people [might] say about that which God has made lawful for them. And God suffices as Reckoner, as keeper of the deeds of His creatures and [as One] to reckon with them. [33:40] **Muhammad is not the father of any man among you: he is not Zayd’s biological father and so it is not unlawful for him to marry his [former] wife Zaynab [after him]**; but, he is, the Messenger of God and the Seal of the Prophets, and so he will not have a

son that is a [fully grown] man to be a prophet after him (a variant reading [for khātim al-nabiyyīna] has khātam al-nabiyyīn, as in the instrument [known as a] 'seal', in other words, their [prophethood] has been sealed by him). And God has knowledge of all things, among these is the fact that there will be no prophet after him, and even when the lord Jesus descends [at the end of days] he will rule according to his [Muhammad's] Law. ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 516 -

“... Narrated Anas: Zaid bin Haritha came to the Prophet complaining about his wife. The Prophet kept on saying (to him), “Be afraid of Allah and keep your wife.” Aisha said, “If Allah's Apostle were to conceal anything (of the Quran he would have concealed this Verse.” Zainab used to boast before the wives of the Prophet and used to say, “You were given in marriage by your families, while I was married (to the Prophet) by Allah from over seven Heavens.” And Thabit recited, “The Verse: – 'But (O Muhammad) you did hide in your heart that which Allah was about to make manifest, you did fear the people,' (33.37) was revealed in connection with Zainab and Zaid bin Haritha.” ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 517 -

“... Narrated Anas bin Malik: The Verse of Al-Hijab (veiling of women) was revealed in connection with Zainab bint Jahsh. (On the day of her marriage with him) the Prophet gave a wedding banquet with bread and meat; and she used to boast before other wives of the Prophet and used to say, “Allah married me to the Prophet in the Heavens.” ...”

Sahih al-Bukhari, Volume 3, Book 47, Number 755 -

“... Narrated 'Urwa from 'Aisha: **The wives of Allah's Apostle were in two groups.** One group consisted of 'Aisha, Hafsa, Safiyya and Sauda; and **the other group consisted of** Um Salama **and the other wives of Allah's Apostle.** The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home. The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, “He did not say anything to me.” They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, “Talk to him till he gives you a reply.” When it was her turn, she talked to him again. He then said to her, “Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha.” On that Um Salama said, “I repent to Allah for hurting you.” Then the group of Um Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, “Your wives request to treat them and the daughter of Abu Bakr on equal terms.” Then Fatima conveyed the message to him. The Prophet

said, “O my daughter! Don't you love whom I love?” She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, “Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms.” On that she raised her voice and abused 'Aisha to her face so much so that Allah's Apostle looked at 'Aisha to see whether she would retort. 'Aisha started replying to Zainab till she silenced her. The Prophet then looked at 'Aisha and said, “She is really the daughter of Abu Bakr.” ...”

[13] Maria [Mariya] the Copt[ic], a slave girl of Muhammad's, whom Muhammad slept with in the bed of his wife Hafsa while she was away and returned to find them together] -

Surah 33:52 (al-Hilali-Khan translation) -

“... It is not lawful for you (to marry other) women **after this**, nor to change them for other wives even though their beauty attracts you, **except those (slaves) whom your right hand possesses**. And Allah is Ever a Watcher over all things. ...”

Tafsir of al-Jalalayn on Surah 33:52 -

“... **[33:52]** Women are not lawful for you (read *lā tahillu*, or *lā yahillu*) beyond that, beyond the nine that have chosen you [as their husband], nor [is it lawful] for you to change (*tabaddala*: one of the two original *tā'* letters [of *tatabaddala*] has been omitted) them for other wives, by divorcing them or some of them and marry in place of those whom you divorce, even though their beauty impress you, **except those whom your right hand owns, of slavegirls, which is [in contrast] lawful for you. In addition to these [slavegirls] the Prophet (s) came to own Māriya [the Copt]**. She bore for him *Ibrāhīm*, who died during his lifetime. And God is Watcher over, Preserver [of], all things. ...”

Surah 66:1-5 (al-Hilali-Khan translation) -

“... **[v.1]** O Prophet! **Why do you forbid (for yourself) that which Allah has allowed to you, seeking to please your wives?** And Allah is Oft-Forgiving, Most Merciful. **[v.2]** Allah has already ordained for you (O men) the absolution from your oaths. And Allah is your Maula (Lord, or Master, or Protector) and He is the All-Knower, the All-Wise. **[v.3]** And (remember) when the Prophet disclosed a matter in confidence to one of his wives (Hafsa), then she told it (to another i.e. 'Aishah). And Allah made it known to him; he informed part thereof and left a part. Then when he told her (Hafsa) thereof, she said: “Who told you this?” He said: “The All-Knower, the All-Aware (Allah) has told me.” **[v.4]** If you two (wives of the Prophet: 'Aishah and Hafsa) turn in repentance to Allah, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet likes); but if you help one another against him (Muhammad), then verily, Allah is his Maula (Lord, or Master, or Protector), and Jibril (Gabriel), and the righteous among the believers; and furthermore, the angels are his helpers. **[v.5]** It may be if he divorced you (all) that his Lord will give him instead of you,

wives better than you -- Muslims (who submit to Allah), believers, obedient (to Allah), turning to Allah in repentance, worshipping Allah sincerely, given to fasting or emigrants (for Allah's sake), previously married and virgins. ...”

Tafsir al-Jalalayn on Surah 66:1-5 -

“... [66:1] O Prophet! **Why do you prohibit what God has made lawful for you, in terms of your Coptic handmaiden Māriya — when he lay with her in the house of Hafsa, who had been away, but who upon returning [and finding out] became upset by the fact that this had taken place in her own house and on her own bed — by saying, ‘She is unlawful for me!’, seeking, by making her unlawful [for you], to please your wives?** And God is Forgiving, Merciful, having forgiven you this prohibition. [66:2] Verily God has prescribed, He has made lawful, for you [when necessary] the absolution of your oaths, to absolve them by expiation, as mentioned in the sūrat al-Mā’ida [Q. 5:89] and **the forbidding of [sexual relations with] a handmaiden counts as an oath, so did the Prophet (s) expiate? Muqātil [b. Sulaymān] said, ‘He set free a slave [in expiation] for his prohibition of Māriya’; whereas al-Hasan [al-Basrī] said, ‘He never expiated, because the Prophet (s) has been forgiven [all errors]’.** And God is your Protector, your Helper, and He is the Knower, the Wise. [66:3] And, mention, when **the Prophet confided to one of his wives, namely, Hafsa, a certain matter, which was his prohibition of Māriya**, telling her: ‘Do not reveal it!’; but when she divulged it, to ‘Ā’isha, reckoning there to be no blame in [doing] such a thing, and God apprised him, He informed him, of it, of what had been divulged, he announced part of it, to Hafsa, and passed over part, out of graciousness on his part. So when he told her about it, she said, ‘Who told you this?’ He said, ‘I was told by the Knower, the Aware’, namely, God. [66:4] If the two of you, namely, Hafsa and ‘Ā’isha, repent to God ... for your hearts were certainly inclined, towards **the prohibition of Māriya**, that is to say, your keeping this secret despite [knowing] the Prophet’s (s) dislike of it, which is itself a sin (the response to the conditional [‘if the two of you repent to God’] has been omitted, to be understood as, ‘it will be accepted of both of you’; the use of [the plural] qulūb, ‘hearts’, instead of [the dual] qalbayn, ‘both [your] hearts’, is on account of the cumbersomeness of putting two duals together in what is effectively the same word); and if you support one another (tazzāharā: the original second tā’ [of tatazāharā] has been assimilated with the zā’; a variant reading has it without [this assimilation, tazāharā]) against him, that is, the Prophet, in what he is averse to, then [know that] God, He (huwa, [a pronoun] for separation) is indeed his Protector, His supporter, and Gabriel, and the righteous among the believers, Abū Bakr and ‘Umar, may God be pleased with both of them (wa-Jibrīlu wa-sālihu’lmu’minīna is a supplement to the [syntactical] locus of the subject of inna [sc. ‘God’]), who will [also] be his supporters, and the angels furthermore, further to the support of God and those mentioned, are his supporters, assistants of his, in supporting him [to prevail] over both of you. [66:5] It may be that, if he divorces you, that is, [if] the Prophet divorces his wives, his Lord will give him in [your] stead (read yubaddilahu or yubdilahu) wives better than you (azwājan khayran minkunna is the predicate of ‘asā, ‘it may be’, the sentence being the response to the conditional) — the replacement [of his wives by God] never took place because

the condition [of his divorcing them] never arose — women submissive [to God], affirming Islam, believing, faithful, obedient, penitent, devout, given to fasting — or given to emigrating [in God's way] — previously married and virgins. ...”

Sahih al-Bukhari, Volume 3, Book 43, Number 648 -

“... Narrated 'Abdullah bin 'Abbas: I had been eager to ask 'Umar about the two ladies from among the wives of the Prophet regarding whom Allah said (in the Qur'an saying): If you two (wives of the Prophet namely Aisha and Hafsa) turn in repentance to Allah your hearts are indeed so inclined (to oppose what the Prophet likes) (66.4), till performed the Hajj along with 'Umar (and on our way back from Hajj) he went aside (to answer the call of nature) and I also went aside along with him carrying a tumbler of water. When he had answered the call of nature and returned. I poured water on his hands from the tumbler and he performed ablution. I said, “O Chief of the believers! 'Who were the two ladies from among the wives of the Prophet to whom Allah said: 'If you two return in repentance (66.4)?” He said, “I am astonished at your question, O Ibn 'Abbas. They were Aisha and Hafsa.” Then 'Umar went on relating the narration and said. “I and an Ansari neighbor of mine from Bani Umaiya bin Zaid who used to live in 'Awali Al-Medina, used to visit the Prophet in turns. He used to go one day, and I another day. When I went I would bring him the news of what had happened that day regarding the instructions and orders and when he went, he used to do the same for me. We, the people of Quraish, used to have authority over women, but when we came to live with the Ansar, we noticed that the Ansari women had the upper hand over their men, so our women started acquiring the habits of the Ansari women. Once I shouted at my wife and she paid me back in my coin and I disliked that she should answer me back. She said, 'Why do you take it ill that I retort upon you? By Allah, the wives of the Prophet retort upon him, and some of them may not speak with him for the whole day till night.' What she said scared me and I said to her, 'Whoever amongst them does so, will be a great loser.' Then I dressed myself and went to Hafsa and asked her, 'Does any of you keep Allah's Apostle angry all the day long till night?' She replied in the affirmative. I said, 'She is a ruined losing person (and will never have success)! Doesn't she fear that Allah may get angry for the anger of Allah's Apostle and thus she will be ruined? Don't ask Allah's Apostle too many things, and don't retort upon him in any case, and don't desert him. Demand from me whatever you like, and don't be tempted to imitate your neighbor (i.e. 'Aisha) in her behavior towards the Prophet), for she (i.e. Aisha) is more beautiful than you, and more beloved to Allah's Apostle. In those days it was rumored that Ghassan, (a tribe living in Sham) was getting prepared their horses to invade us. My companion went (to the Prophet on the day of his turn, went and returned to us at night and knocked at my door violently, asking whether I was sleeping. I was scared (by the hard knocking) and came out to him. He said that a great thing had happened. I asked him: What is it? Have Ghassan come? He replied that it was worse and more serious than that, and added that Allah's Apostle had divorced all his wives. I said, Hafsa is a ruined loser! I expected that would happen some day.' So I dressed myself and offered the Fajr prayer with the Prophet. Then the Prophet entered an upper room and stayed there alone. I went to Hafsa and found her weeping. I asked her, 'Why are you weeping? Didn't I warn you? Have

Allah's Apostle divorced you all?' She replied, 'I don't know. He is there in the upper room.' I then went out and came to the pulpit and found a group of people around it and some of them were weeping. Then I sat with them for some time, but could not endure the situation. So I went to the upper room where the Prophet was and requested to a black slave of his: "Will you get the permission of (Allah's Apostle) for Umar (to enter)?" The slave went in, talked to the Prophet about it and came out saying, 'I mentioned you to him but he did not reply.' So, I went and sat with the people who were sitting by the pulpit, but I could not bear the situation, so I went to the slave again and said: "Will you get he permission for Umar?" He went in and brought the same reply as before. When I was leaving, behold, the slave called me saying, "Allah's Apostle has granted you permission." So, I entered upon the Prophet and saw him lying on a mat without wedding on it, and the mat had left its mark on the body of the Prophet, and he was leaning on a leather pillow stuffed with palm fires. I greeted him and while still standing, I said: "Have you divorced your wives?" He raised his eyes to me and replied in the negative. And then while still standing, I said chatting: "Will you heed what I say, 'O Allah's Apostle! We, the people of Quraish used to have the upper hand over our women (wives), and when we came to the people whose women had the upper hand over them..." 'Umar told the whole story (about his wife). "On that the Prophet smiled." 'Umar further said, "I then said, 'I went to Hafsa and said to her: Do not be tempted to imitate your companion ('Aisha) for she is more beautiful than you and more beloved to the Prophet.' The Prophet smiled again. When I saw him smiling, I sat down and cast a glance at the room, and by Allah, I couldn't see anything of importance but three hides. I said (to Allah's Apostle) "Invoke Allah to make your followers prosperous for the Persians and the Byzantines have been made prosperous and given worldly luxuries, though they do not worship Allah?" The Prophet was leaning then (and on hearing my speech he sat straight) and said, 'O Ibn Al-Khattab! Do you have any doubt (that the Hereafter is better than this world)? These people have been given rewards of their good deeds in this world only.' I asked the Prophet . 'Please ask Allah's forgiveness for me. The Prophet did not go to his wives because of the secret which Hafsa had disclosed to 'Aisha, and he said that he would not go to his wives for one month as he was angry with them when Allah admonished him **(for his oath that he would not approach Maria)**. When twenty-nine days had passed, the Prophet went to Aisha first of all. She said to him, 'You took an oath that you would not come to us for one month, and today only twenty-nine days have passed, as I have been counting them day by day.' The Prophet said, 'The month is also of twenty-nine days.' That month consisted of twenty-nine days. 'Aisha said, 'When the Divine revelation of Choice was revealed, the Prophet started with me, saying to me, 'I am telling you something, but you needn't hurry to give the reply till you can consult your parents.'" 'Aisha knew that her parents would not advise her to part with the Prophet . The Prophet said that Allah had said: – 'O Prophet! Say To your wives; If you desire The life of this world And its glitter, ... then come! I will make a provision for you and set you free In a handsome manner. But if you seek Allah And His Apostle, and The Home of the Hereafter, then Verily, Allah has prepared For the good-doers amongst you A great reward.' (33.28) 'Aisha said, 'Am I to consult my parents about this? I indeed prefer Allah, His Apostle, and the Home of the Hereafter.' After that the Prophet gave the choice to his other wives and they also gave the

same reply as 'Aisha did.' ...”

[14] Layla bint al-Khatim, the shameful woman who came to Muhammad and 'propositioned herself' and ended up with a temporary 'marriage', wife for a while -

History of at-Tabari, Volume IX, page 139 -

“... clapped him on his shoulder. He asked who it was, and she replied, **“I am the daughter of one who competes with the wind. I am Layla bt. Al-Khatim. I have come to offer myself -in marriage] to you, so marry me.”** He replied, **“I accept.”** She went back to her people 925 and said that the Messenger of God had married her. They said: “What a bad thing you have done! You are a self-respecting woman, but the Prophet is a womanizer. 926 Seek an annulment from him.” She went back to the Prophet and asked him to revoke the marriage and he complied with [her request]. 927 [It is reported] without the above chain of authorities that the Prophet married 'Amrah bt. Yazid, 928 a woman of the Manu Ru'as b. Kilab. ...”

Surah 33:50 (al-Hilali-Khan translation) -

“... O Prophet (Muhammad)! Verily, **We have made lawful to you your wives,** to whom you have paid their Mahr (bridal-money given by the husband to his wife at the time of marriage), **and those (slaves) whom your right hand possess – whom Allah has given to you, and the daughters of your 'Amm (paternal uncles) and the daughters of your 'Ammat (paternal aunts) and the daughters of your Khal (maternal uncles) and the daughters of your Khalat (maternal aunts) who migrated (from Makkah [Mecca]) with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her – a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (slaves) whom their right hands possess,** in order that there should be no difficulty on you. And Allah is Ever Oft-Forgiving, Most Merciful. ...”

Surah 33:51 (al-Hilali-Khan translation) -

“... **You (O Muhammad) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will.** And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again): that is better that they may be comforted and not grieved, and may **all be pleased with what you give them.** Allah knows what is in you hearts. And Allah is Ever All-Knowing, Most Forbearing. ...”

Tafisr of al-Jalalayn on Surah 33:50 -

“... [33:50] **O Prophet! Indeed We have made lawful for you** your wives whom you have given their dowries and what your right hand owns, of those whom God has given you as spoils of war, from the disbelievers, [whom you have] taken captive, such as Safiyya and Juwayriyya, and the daughters of your paternal uncles and the daughters of your paternal aunts, and the daughters of

your maternal uncles and the daughters of your maternal aunts who emigrated with you, as opposed to those who did not emigrate, and **any believing woman if she gift herself [in marriage] to the Prophet and if the Prophet desire to take her in marriage, and ask for her hand in marriage without paying [her] a dowry — a privilege for you exclusively, not for the [rest of the] believers** (nikāh, ‘marriage’, when expressed by the term hiba, ‘gift’, denotes [marriage] without dowry). Indeed We know what We have imposed upon them, namely, the believers, with respect to their wives, in the way of rulings, to the effect that they should not take more than four wives and should only marry with [the consent of] a legal guardian, [the presence of] witnesses and [the payment of] a dowry, and, with respect to, what their right hands own, of slavegirls, in the way of purchase or otherwise, so that the handmaiden be one lawful for her master, such as a slavegirl belonging to the People of the Scripture (kitābiyya), and not a Magian or an idolater, and that she should be ascertained [as not carrying child] with the necessary waiting period (istibrā’) before copulation; so that (li-kaylā is semantically connected to what came before [this last statement]) there may be no [unnecessary] restriction for you, [no] constraint in marriage [for you]. And God is Forgiving, of what is difficult to guard against, Merciful, in giving dispensations [allowing for latitude] in this respect. ...”

Tafsir of al-Jalalayn on Surah 33:50 -

“... [33:51] You may put off (read turji’ or turjī), you may postpone [consorting with], whomever of them you wish, namely, of your wives, from their turn [for intimacy], and consort, embrace [in conjugality], whomever you wish, of them, and come unto her, and as for whomever you may desire of those whom you have set aside, from their share, you would not be at fault, to desire her and consort with her [again]. He was given the choice in this respect after it had been obligatory for him to give each wife her [equal] share [of conjugality]. That, freedom of choice, makes it likelier that they will be comforted and not grieve, and that **they will be satisfied with what you give them**, of what has been mentioned of your freedom to choose [whom to consort with], **every one of them** (kulluhunna emphasises the subject of [the verb] yardayna, ‘they will be satisfied’) **will be well-pleased with what you give her.** And God knows what is in your hearts, with respect to [your] women and [your] **preferring some [to others]. We have given you the freedom to choose [from among them] in order to make it easier for you to have what you desire.** And God is Knower, of His creatures, Forbearing, in refraining from punishing them. ...”

Sahih al-Bukhari, Volume 8, Book 73, Number 144 -

“... Narrated Thabit: that he heard Anas saying, “A woman came to the Prophet offering herself to him in marriage, saying, “Have you got any interest in me (i.e. would you like to marry me?)” Anas's daughter said, “How shameless that woman was!” On that Anas said, “She is better than you for, she presented herself to Allah's Apostle (for marriage).” ...”

Sahih Muslim, Book 008, Chapter 34, Number 3453 -

“... 'A'isha (Allah be pleased with her) reported: I felt jealous of the women who offered themselves to Allah's Messenger (may peace be upon him) and said: Then when Allah, the Exalted and Glorious, revealed this: “You may defer any one of them you wish, and take to yourself any you wish; and if you desire any you have set aside (no sin is chargeable to you)” (xxxiii. 51), I ('A'isha.) said: It seems to me that your Lord hastens to satisfy your desire. ...”

Sahih Muslim, Book 008, Chapter 34, Number 3454 -

“... Hisham reported on the authority of his father that 'A'isha (Allah be pleased with her) used to say: Does the woman not feel shy of offering herself to a man? Then Allah the Exalted and Glorious revealed this verse: “You may defer any of them you wish and take to yourself any you wish.” I ('A'isha said): It seems to me that your Lord hastens to satisfy your desire. ...”

[13] Muhammad married the wife [Zainab bint Jahsh] of his own adopted son [Zaid bin Haritha, a freed slave], forcing them to divorce by 'sudden' revelation:

Surah 33:4 (al-Hilali-Khan translation) -

“... Allah has not made for any man two hearts inside his body. **Neither has He made your wives whom you declare to be like your mother's backs, your real mothers** [Az-Zihar is the saying of a husband to his wife, "You are to me like the back of my mother" i.e. You are unlawful for me to approach], **nor has He made your adopted sons your real sons.** That is but your saying with your mouths. But Allah says the truth, and He guides to the (Right) Way. ...”

Tafsir al-Jalalayn on Surah 33:4 -

“... [33:4] God has not placed two hearts inside any man: [this was revealed] in order to refute those disbelievers who said that they each had two hearts with which they could reason better than Muhammad's single mind; nor has He made your wives whom (read as allā'ī, or allā') you repudiate by zihār (read tazzahharūna, or tuzāhirūna; the original tā' [of tatazāharūna] has been assimilated with the zā') — a man would say to his wife for example, ‘You are for me as [untouchable as] my mother's back’ — your mothers, in other words, [He has not made you wives] like [your] mothers, so that they are illicit [for conjugality] in that respect, [a practice] which in pre-Islamic times was considered a [valid form of] divorce. An atonement with [necessary] conditions is necessary in such a case, as mentioned in sūrat al-Mujādila [Q. 58:2-3]. Nor has He made those whom you claim as [adopted] sons (ad'iyā', the plural of da'iyy, which is one claimed as the son of one who is not his [biological] father) your sons, in reality. That is a mere utterance of your mouths, namely, [of] the Jews and the hypocrites. **When the Prophet (s) married Zaynab bt. Jahsh, who had been Zayd b. Hāritha's wife, the adopted son of the Prophet (s), they said, ‘Muhammad married his son's wife!’**, and so God proved them liars in this. But God speaks the truth, in this [matter], and He guides to the way, the way of truth. ...”

Surah 33:36-40 (al-Hilali-Khan translation) -

“... [v.36] It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error. [v.37] **And (remember) when you said to him (Zaid bin Harithah -- the freed-slave of the Prophet) on whom Allah has bestowed Grace (by guiding him to Islam) and you (O Muhammad too) have done favour (by manumitting him): "Keep your wife to yourself, and fear Allah." But you did hide in yourself (i.e. what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people (i.e. their saying that Muhammad married the divorced of his manumitted slave) whereas Allah had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allah's Command must be fulfilled.** [v.38] There is no blame on the Prophet in that which **Allah has made legal for him.** That has been Allah's Way with those who have passed away of (the Prophet's of) old. And **the Command of Allah is a decree determined.** [v.39] Those who convey the Message of Allah and fear Him, and fear none save Allah. And Sufficient is Allah as a Reckoner. [v.40] **Muhammad is not the father of any of your men,** but he is the Messenger of Allah and the last (end) of the Prophets. And Allah is Ever All-Aware of everything....”

Tafsir of al-Jalalayn on Surah 33:36-40 -

“... [33:36] And it is not [fitting] for any believing man or believing woman, when God and His Messenger have decided on a matter, to have (read takūna or yakūna) a choice in their matter, in contravention of the decision of God and His Messenger. This [verse] was revealed regarding ‘Abd Allāh b. Jahsh and his sister Zaynab, whose hand the Prophet had asked for in marriage, but meaning on behalf of Zayd b. Hāritha. They were loathe to this [proposal] when they found out [that it was on the latter’s behalf], for they had thought that the Prophet (s) wanted to marry her himself. But afterwards they consented because of the [following part of the] verse: And whoever disobeys God and His Messenger has certainly strayed into manifest error. **Thus the Prophet (s) gave her in marriage to Zayd. Then on one occasion he [the Prophet] caught sight of her and felt love for her,** whereafter [when he realised that] Zayd lost his affection for her and so said to the Prophet (s), ‘I want to part with her’. But the Prophet said to him, ‘Retain your wife for yourself’, as God, exalted be He, says: [33:37] And when (idh is dependent because of [an implied preceding] udhkur, ‘mention [when]’) you said to him to whom God had shown favour, by [guiding him to] Islam, and to whom you [too] had shown favour: by manumitting him — this was **Zayd b. Hāritha, who had been a prisoner of war before [the coming of] Islam (in the period of al-jāhiliyya). The Messenger of God (s) purchased him before his call to prophethood, and then manumitted him and adopted him as his son** — ‘Retain your wife for yourself and fear God’, before divorcing her. But you had hidden in your heart what God was to disclose, [what] He was to manifest of your love for her and of [the fact] that **should Zayd part with her you would marry her, and you feared people,** would say, **‘He has married his son’s wife!’**, though God is worthier that you should fear Him, in all things, so take her in marriage and do not be concerned with what people say. **Zayd**

subsequently divorced her and her [obligatory] waiting period was completed. God, exalted be He, says: **So when Zayd had fulfilled whatever need he had of her, We joined her in marriage to you — the Prophet consummated his marriage with her without [the customary] permission [from her legal guardian]** and gratified the Muslims with [a feast of] bread and meat — so that **there may not be any restriction for the believers in respect of the wives of their adopted sons, when the latter have fulfilled whatever wish they have of them.** And God’s commandment, that which He has decreed, is bound to be realised. **[33:38] There is no restriction for the Prophet in what God has ordained, [in what] He has made lawful,** for him: [that is] God’s precedent (sunnata’Llāhi is in the accusative because the operator of the oblique has been removed [from the oblique construction ka-sunnati’Llāhi, ‘as is God’s precedent’) with those who passed away before, of prophets, which is that **there is no restriction for them in this respect, a [special] dispensation for them regarding marriage** — and God’s commandment, what He does, is inexorable destiny **[33:39]** — [those] who (alladhīna qualifies the previous alladhīna) deliver the Messages of God and fear Him, and fear no one except Him, and therefore they do not fear what people [might] say about that which God has made lawful for them. And God suffices as Reckoner, as keeper of the deeds of His creatures and [as One] to reckon with them. **[33:40] Muhammad is not the father of any man among you: he is not Zayd’s biological father and so it is not unlawful for him to marry his [former] wife Zaynab [after him];** but, he is, the Messenger of God and the Seal of the Prophets, and so he will not have a son that is a [fully grown] man to be a prophet after him (a variant reading [for khātim al-nabiyyīna] has khātam al-nabiyyīn, as in the instrument [known as a] ‘seal’, in other words, their [prophethood] has been sealed by him). And God has knowledge of all things, among these is the fact that there will be no prophet after him, and even when the lord Jesus descends [at the end of days] he will rule according to his [Muhammad’s] Law. ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 516 -

“... Narrated Anas: Zaid bin Haritha came to the Prophet complaining about his wife. The Prophet kept on saying (to him), “Be afraid of Allah and keep your wife.” Aisha said, “If Allah’s Apostle were to conceal anything (of the Quran he would have concealed this Verse.” Zainab used to boast before the wives of the Prophet and used to say, “You were given in marriage by your families, while I was married (to the Prophet) by Allah from over seven Heavens.” And Thabit recited, “The Verse: – ‘But (O Muhammad) you did hide in your heart that which Allah was about to make manifest, you did fear the people,’ (33.37) was revealed in connection with Zainab and Zaid bin Haritha.” ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 517 -

“... Narrated Anas bin Malik: The Verse of Al-Hijab (veiling of women) was revealed in connection with Zainab bint Jahsh. (On the day of her marriage with him) the Prophet gave a wedding banquet with bread and meat; and she used to boast before other wives of the Prophet and used to say, “Allah married me to the Prophet in the Heavens.” ...”

Sahih al-Bukhari, Volume 3, Book 47, Number 755 -

“... Narrated 'Urwa from 'Aisha: The wives of Allah's Apostle were in two groups. One group consisted of 'Aisha, Hafsa, Safiyya and Sauda; and the other group consisted of Um Salama and the other wives of Allah's Apostle. The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home. The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, “He did not say anything to me.” They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, “Talk to him till he gives you a reply.” When it was her turn, she talked to him again. He then said to her, “Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha.” On that Um Salama said, “I repent to Allah for hurting you.” Then the group of Um Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, “Your wives request to treat them and the daughter of Abu Bakr on equal terms.” Then Fatima conveyed the message to him. The Prophet said, “O my daughter! Don't you love whom I love?” She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, “Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms.” On that she raised her voice and abused 'Aisha to her face so much so that Allah's Apostle looked at 'Aisha to see whether she would retort. 'Aisha started replying to Zainab till she silenced her. The Prophet then looked at 'Aisha and said, “She is really the daughter of Abu Bakr.” ...”

The Testimony of Jesus says:

The Home Missionary, September 1, 1892, “Ye Are My Witnesses” -

“... The Saviour has said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" He says again, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." **Mohammedanism has its converts in many lands, and its advocates deny the divinity of Christ. Shall this faith be propagated, and the advocates of truth fail to manifest intense zeal to overthrow the error, and teach men of the pre-existence of the only Saviour of the world? O how we need men who will search and believe the word of God, who will present Jesus to the world in his divine and human nature, declaring with power and in demonstration of the Spirit, that "there is none other name under heaven given among men, whereby we must be saved."** O how we need believers who will now present Christ in life and character, who will hold him up before the world as the brightness of the Father's glory, proclaiming that God is love! {HM, September 1, 1892 par. 4} ...”

[14] Muhammad gave the example of beating his favourite wife [A'isha], which caused her pain:

Surah 4:34 (Pickthall translation) -

“... **Men are in charge of women, because Allah hath made the one of them to excel the other**, and because they spend of their property (for the support of women). So good women are the obedient, guarding in secret that which Allah hath guarded. **As for those from whom ye fear rebellion**, admonish them and banish them to beds apart, and **scourge them**. Then if they obey you, seek not a way against them. Lo! Allah is ever High, Exalted, Great. ...”

Surah 4:34 (Shakir translation) -

“... 34. Men are the maintainers of women because Allah has made some of them to excel others and because they spend out of their property; the good women are therefore obedient, guarding the unseen as Allah has guarded; **and [as to] those on whose part you fear desertion**, admonish them, and leave them alone in the sleeping-places and **beat them**; then if they obey you, do not seek a way against them; surely Allah is High, Great. ...”

Sahih Muslim, Book 004, Chapter 203, Number 2127 -

“... Muhammad b. Qais said (to the people): Should I not narrate to you (a hadith of the Holy Prophet) on my authority and on the authority of my mother? We thought that he meant the mother who had given him birth. **He (Muhammad b. Qais) then reported that it was 'A'isha who had narrated this: Should I not narrate to you about myself and about the Messenger of Allah** (may peace be upon him)? We said: Yes. **She said: When it was my turn for Allah's Messenger (may peace be upon him) to spend the night with me**, he turned his side, put on his mantle and took off his shoes and placed them near his feet, and spread the corner of his shawl on his bed and then lay down till he thought that I had gone to sleep. He took hold of his mantle slowly and put on the shoes slowly, and opened the door and went out and then closed it lightly. I covered my head, put on my veil and tightened my waist wrapper, and then went out following his steps till he reached Baqi'. He stood there and he stood for a long time. He then lifted his hands three times, and then returned and I also returned. He hastened his steps and I also hastened my steps. He ran and I too ran. He came (to the house) and I also came (to the house). I, however, preceded him and I entered (the house), and as I lay down in the bed, he (the Holy Prophet) entered the (house), and said: **Why is it, O 'A'isha, that you are out of breath? I said: There is nothing. He said: Tell me or the Subtle and the Aware would inform me. I said: Messenger of Allah, may my father and mother be ransom for you, and then I told him (the whole story).** He said: Was it the darkness (of your shadow) that I saw in front of me? I said: Yes. **He struck me on the chest which caused me pain**, and then said: **Did you think that Allah and His Apostle would deal unjustly with you?** She said: Whatsoever the people conceal, Allah will know it. He said: Gabriel came to me when you saw me. He called me and he concealed it from you. I responded to his call, but I too concealed it from you (for he did not come to you), as you were not fully dressed. I thought that you had gone to sleep, and I did not like to awaken you, fearing that you may be frightened. He (Gabriel) said: Your Lord has commanded you to go to the inhabitants of Baqi' (to those lying in the graves) and beg pardon for them. I said: Messenger of Allah, how should I pray for them (How should I

beg forgiveness for them)? He said: Say, Peace be upon the inhabitants of this city (graveyard) from among the Believers and the Muslims, and may Allah have mercy on those who have gone ahead of us, and those who come later on, and we shall, God willing, join you. ...”

[15] Muhammad cannot save:

Sahih al-Bukhari, Volume 4, Book 51, Number 16 -

“... Narrated **Abu Huraira: When Allah revealed the Verse: “Warn your nearest kinsmen,” Allah's Apostle got up and said**, “O people of Quraish (or said similar words)! Buy (i.e. save) yourselves (from the Hellfire) as **I cannot save you from Allah's Punishment**; O Bani Abd Manaf! I cannot save you from Allah's Punishment, O Safiya, the Aunt of Allah's Apostle! **I cannot save you from Allah's Punishment**; O Fatima bint Muhammad! Ask me anything from my wealth, but **I cannot save you from Allah's Punishment.**” ...”

[16] Muhammad is to be raised to a position higher than 'Isa, even than that of everyone else in Islamic Paradise:

Qur'an, Al-Hilali-Khan translation, Appendix I, Glossary, page 874 -

“... **Maqam-Mahmud: The highest place in Paradise, which will be granted to Prophet Muhammad and none else. (see Hadith No. 242, Vol. 6, Sahih al-Bukhari. ...**”

Sahih al-Bukhari, Volume 6, Book 60, Number 242 -

“... Narrated Ibn Umar: On the Day of Resurrection the people will fall on their knees and every nation will follow their prophet and they will say, “O so-and-so! Intercede (for us with Allah), “till (the right) intercession is given to the Prophet (Muhammad) and that will be the day when **Allah will raise him into a station of praise and glory (i.e. Al-Maqam -al-Mahmud).**” ...”